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RICHARD A. MERRITT, *Editor*

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Editorial

Worship and The World

That worship is a supreme consideration we assume would be readily acknowledged among Christians and, we imagine, also among millions of the followers of other religions in Japan. However, if it be asked, "What relevance has worship in a world so thoroughly worldly as ours is today?", is it not probable that the answers would be as various as the religions—or even the denominations within them—represented by those answering?

A Christian will surely expect the answer to contain some reference to the "salutary" effects of worship beyond those which may take place in the individual worshipper's life. He hopes that worship will accomplish changes of some kind and to some degree not only in the individual and the community of worshippers but also in the surrounding world. For he recognizes two things: that worship is a "corporate act" and that *one* is not *alone* even in his individual devotions but that he is supported in these by some community of faith; moreover, that in worship the "collected concerns" of the world are brought before the most "Worth-ship-full" God that, happily, it might be discovered in His Judgment what they are truly "worth". It is only to the fellowship or community of the faithful, *in worship*, that such judgment of what is "worthy" in this world is vouchsafed.

It is to such communities of the Christian Church in Japan who are "open" to questioning the quality of their expressions of worship—lest they 'lose their savor or become a light hid under a bushel'—that the last two issues of the *Japan Christian Quarterly* have been designed to appeal. They assume a divine desire to be transformed by the renewing of our minds even with respect to so "sacrosanct" a matter as our worship traditions, that they may more surely become transparent for "the light of light that shineth ere the worlds began" and enhance the possibility that it will draw near and "lighten every heart of man". With the renewal, under Grace, of the possibility within us to become "candles of the Lord" and to bring light to them that sit in darkness, who is to say what "salutary influence" the Christian Church might not have in Japanese society? It is a "worthy" ambition to wish for such an influence. (Indeed,

a considerable part of that society may well be looking to the Church for it. Incidentally, the truncated manner in which his words have been quoted has caused us to overlook the fact that Clark's advice was, "Boys be ambitious for Jesus Christ!", and it was in this original form that it was so heartily received.)

It is with the hope of the renewal of the Church's possibility to become a "salutary influence" that we look to a revival of concern with worship. For we fail to recognize among other suggestions for revitalising the faith of our Japanese Churches anything approaching the promise held out by a revival of seriousness about worship. But there must be seriousness.

We should show some hesitance in claiming that virtue for the effort of the past two issues of the *Quarterly* which have been largely devoted to a discussion of worship. But we do feel that if the earnest which we believe has been shown by the contributors were matched by more people in the Churches of Japan a new regard for the importance of worship might emerge that would correspond to, take inspiration from and contribute to the "liturgical awakening" that is already "quickenings" a good part of Christendom; the result of this "awakening" can be the rediscovery of the relevance of worship as the power of redeeming the world's "worth".

Among the aspects of the developing regard for worship to which we feel it is desirable to call attention are the following:

We call attention first to the growth of communication and understanding between denominations about what their several worship traditions are, leading to the possibility of increasing "communion" in ecumenical terms. Nothing can be quite so disastrous, since it perpetuates our "unhappy divisions", as the pride-of-performance on the part of the separate branches of the Faith with respect to their established ways of worshipping.

We have pointed to the growing emphasis upon the centrality in worship of The Liturgy, of the observance of the Holy Communion. Leaving aside, for the moment, the question of what interpretation of its meaning shall be given emphasis, "renewal of life" is available to those who regularly approach the Lord's Table in true faith and hearty repentance. And here lies the promise of "being led into the way of truth, the unity of spirit, the bond of peace and righteousness of life".

But, many articles have told of those who "are unhappy about the sacrament of the Holy Communion or who participate without understanding or real desire". Here is surely indicated a need for making more clear the relevance of worship traditions to the needs and or expectations of worshippers. That

they are relevant is not doubted; but the obscurantism of much interpretation is brought into question. We are well advised, by Paul, that those who would teach must first teach themselves—that is, must constantly renew their own understanding of the forms they employ and the true relevance of them lest they obscure the meaning for others.

This leads into the question of what is wise and “worthy” when making adaptations in the forms and surroundings of worship? To which there must be many answers; but all must be predicated upon a sure grasp of the essentials of the Faith which worship at its best has always intended to express. If there is any meaning to the phrase, “abiding realities in a changing world”, it would seem to suggest that we do not lightly “tamper with” tradition when we try to give expression to abiding realities in the interest of contemporary concerns; but, also, that in trying to convince those who are preoccupied with contemporary concerns that ‘Realities do *abide* in the changing world’ we shall have to find expression that is an once faithful to the Realities and congenial to the contemporary concern, whether it be in music or architecture or in other forms in which Reality may be mediated through worship.

Finally, we have pointed with admiration to the increasing attention being given to educating the worshipper in understanding of worship. (Although it is another matter, it may be interesting to note that this corresponds to the realization that worship is the fundamental concern of Christian education.) A Church that is not continually “learning” the way of worship—and concerned with the “worship way of learning”—will scarcely be relevant to, let alone a leaven in, this world.

R. A. M.

In Memoriam

We record with sorrow the death of Harriet M. Woodard, from heart attack, on October 9, 1956, at her home in Aoyama, Tokyo; and we pay tribute to her extraordinary courage in meeting the world at all times with engaging charm and Christian joy despite suffering unknown to few besides herself.

The Liturgical Movement in the Anglican Communion

CYRIL POWLES

It is significant that when John Keble preached his famous sermon on "National Apostasy" at Oxford in 1833, he did so wearing a Geneva gown. For the founders of the Oxford Movement were not innovators but conservatives. However, they set in motion a train of events which acted like a second Reformation upon the Church of England of which, a few years earlier, Thomas Arnold had remarked, "The Church as it now stands, no human power can save."

The Oxford Movement provided the theological basis for the Ritualist and Socialist movements which were to follow. These three movements belong together, for ritual without theology is a meaningless and mechanical thing, but once an Incarnational theology is acknowledged, it requires liturgy and ceremonial to give it adequate expression. It also requires a certain outlook on life and society, which explains why your Anglo-catholic priest is so often a social and political radical.

The Oxford Fathers were conservative and rather stuffy university professors, but their disciples were parish priests who were driven by their love of humanity to work in the slums. There they discovered two things. First, they found that the magnificent and ever-varying ceremonial of the historical church which had been so long neglected in England, enabled them to give concrete expression to their faith in a non-intellectual environment.* Secondly, they found it was not sufficient merely to try, as it were, to fish the souls of men out of the stinking muck of their environment. The doctrine of the Incarnation required them to think of body and soul, flesh and spirit, life and faith, as inseparable. Society, as well as the individual, must be redeemed. Thus men like Gore and Noel, Dolling and Kelly (who was in Japan), united the three traditions, Oxford

* Cf. the article by Van Dyck about Shinagawa Church, the July issue of J.C.Q. pages 247-255 *Ed.*

Movement, Ritualism and Christian Socialism.¹

Let us look now at some of the theological insights and liturgical developments which have emerged from this many-sided movement.

1. *The importance of the historical and visible aspects of the Christian Faith*

John Wesley and 18th Century Pietism had rebelled against the formalism and rationalism of their age by stressing the inward and spiritual aspects of individual faith.* In so doing (although the Wesleys themselves were always strong sacramentalists) they paved the way for a non-sacramental and non-incarnational type of personal piety which undermined the Church's corporate life to a dangerous degree.

Against this danger, the Oxford reformers stressed two truths. One was that the outward form of the Church is an essential part of its nature. (This was expressed in the doctrine of the Apostolic Succession.) This is but a particular expression of the other truth: the centrality of the Sacraments—e.g. Baptism and the Holy Communion, which require *materials*, water, bread and wine, to convey spiritual grace—in the life of the Church. (This stress upon sacramental life has led in turn to a wider use of such traditional offices as private confession and unction as a means of grace and healing.)

This emphasis upon the unity of the material and the spiritual means, moreover, that one can no longer put up with ugly churches or haphazard ways of worship. It gives a new insight into the purpose of form in worship, especially as it has been practised by the Church down through the ages. Then, too, this "unity of belief and action" calls for a visible expression of the adoration and yearning in our hearts in ritual acts which are "done prayers," which all can do together in public worship.

2. *The Sacrifice of Christ and the Eucharistic Sacrifice*

The mid 19th Century saw a priest of the Church of England prosecuted in the courts for teaching that the Eucharist (Lord's Supper) is a sacrificial act. Today, as Roger Hazelton (an American Protestant theologian) has pointed out, at a meeting like the Ecumenical conference at Lund it is impossible to discuss the relation between the believer and the Atonement without some reference to a sacrificial interpretation of the Eucharist. The Epistle to the Hebrews, he continues, shows us that such was the faith of the primitive Church, and the

1. Men like Wm. Temple, A. M. Ramsey, Michael Scott and Trevor Huddleston (of South Africa), Hastings Smyth, Hewlett Johnson, and John T. Robinson are among their present-day spiritual successors. Important in the origins of Anglican Christian Socialism were Charles Kingsley and Frederick Dennison Maurice.

* Cf. the application of these facts to Japan in Mr. Yuki's article, July issue of J.C.Q. pages 213-223

temporary eclipse of this insight is one of the root causes of the present divisions in Christianity.²

The study of the nature of sacrifice, and of what constitutes the Eucharistic sacrifice, is occupying some of the best Christian scholarship from Methodism to Roman Catholicism. A French Roman Catholic theologian has stated that if his church were willing to rethink its position on this question in the light of New Testament and Patristic teachings and of modern insights, it would go a long way toward closing the gap which now separates Rome from Protestantism.³

The Liturgical Movement, whether in Roman or Anglican Catholicism, stands for the necessity of some visible connection between our lives here and now and the atoning sacrifice of Christ offered "once for all" on Calvary 2000 years ago. This connection is provided when the Church (the whole Body of Christ, not only the priest) in obedience to its Lord's command offers bread and wine in the Eucharist. These are the material vehicles which Christ has chosen whereby the Church on earth partakes of the saving sacrifice which is offered eternally at the Heavenly Altar (Hebrews 13:10).⁴

This doctrine of the Offertory (the offering of bread and wine in the Eucharist) gives to the Holy Communion a new significance for our daily lives.* As St. Augustine teaches in his sermons to his baptismal candidates, the bread and wine represent the people's whole life from day to day. They represent very practical things like family life and labor relations, politics and national customs; and so the Eucharist becomes the means whereby God's redeeming grace flows out into the material environment to change it. It becomes the basis for all social action, and gives to each of our daily acts a necessary and rather awful reference to eternity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40)

Our material life, to be offered to God, must first be redeemed by His Son. But it is in the daily actions of Christ's Body, the Church, that this redeeming action shows itself in the world, reshaping the institutions of man's life which

2. Roger Hazelton, "A Liturgical and Ecumenical Problem" in *Theology Today*, July, 1953.

3. Eugene Masure in *The Christian Sacrifice*

4. Thus the Eucharist is not merely subjective or "commemorative" (as in a great deal of Protestant thought), nor is it a mysterious re-enactment of Calvary by a priest before an adoring but inactive laity (as in traditional post-Tridentine Romanism, though Masure and others are dissatisfied with this). It is a true "re-calling" into time and space of Christ's eternal sacrifice. (Cf. Dix)

* Cf. the report on the Questionnaires July issue J.C.Q. pages 260-276, (esp. 272 f.) which show two facts: a great lack of appreciation of the Sacrament, and, at the same time, a desire that Christianity be made more relevant to "real life." *Ed.*

have been disordered by sin. For this reason, the Christian Church has a "supernatural" role to play in Japan, as in any other country, which can be fulfilled by no merely human movement or political party.*

Finally, as we have seen above, a new theological emphasis requires a change in outward form. This is the reason behind the great flurry of Prayer Book revision throughout the Anglican world. Many non-Anglicans must find it difficult to see just where any significant revision is taking place. The result seems just as stuffy and as full of mumbo-jumbo as before—if not more so! But a glance at the newly revised liturgy of the Nippon Seikokai will show what we mean. Both in the directions given for actions, and in the forms of prayer to be used, there is an emphasis on the corporate (congregational) and offertorial elements of the eucharistic action which is something entirely new in the history of Anglican worship.**

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* Compare the above two paragraphs with the remarks on the relation between worship and life in society in the article on Shinagawa Church, op. cit. One might note the fact that at Shinagawa Church it is laymen who place the bread and wine on the altar.

** Note also that the Revised Liturgy of the Holy Communion of the Nippon Seikokwai calls for the bread and wine to be brought up to the altar by "representatives of the people." (*author's note*) For fuller treatment of "corporate worship" in the Nippon Seikokwai see article by Dean Mori, July issue J.C.Q., pages 232-236

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Regard for the Sacraments

"We do not any longer even realise that a service without sacraments is one which is outwardly incomplete. As a rule we hold such outwardly incomplete services as if it were perfectly natural to do so. What right have we to do that? We may ask the Roman Catholic church why she celebrates mass without preaching or without proper preaching, but we are asked ourselves what right we have to do what we do. Is there not a pressing danger that by omitting the natural beginning and end of a true service the services we hold are incomplete inwardly and in essence as well? Would the sermon not be delivered and listened to quite differently and would we not offer thanks during the service quite differently, if everything outwardly and visibly began with baptism and moved towards the Lord's Supper? Why do the numerous movements and attempts to bring the liturgy of the Reformed church up to date—attempts and movements much spoken about all over the world to-day—prove without exception so unfruitful? Is it not just because they do not fix their attention on this fundamental defect, the incompleteness of our usual service, i. e. its lack of sacraments? In these circumstances what force can our criticism of the opposite defect in the Roman Catholic service have? I mention this in context for the following reasons. The hearing of the Word of God forms the real action of the church and in the last resort everything depends on its taking place around the centre characterised by the two sacraments. When we hear that everything has been accomplished for us in Jesus Christ and that we have everything to expect from Him, we are hearing the Word of God then and are consequently good labourers in God's vineyard. But do we hear that all this is true? And if for a long time we have not been hearing it in our Protestant churches either as we should and ought to have heard it, if to a great extent the sermon has not been delivered and heard as it should be and men have not given thanks in the way they should, is not all this bound up perhaps with the fundamental defect of our service, that the almost complete disappearance of the sacraments has left the service a torso?"

from Karl Barth, *The Knowledge of God and the Service of God*,
London, 1938, pp. 211-2

Using the Liturgy in Teaching the Christian Faith

JESSIE M. MILLER

As an evangelist working with a Japanese minister, I consider it one of my greatest privileges that he allows me to prepare the women and girls of our congregation for Baptism and Confirmation. He gives the first instruction to a person who asks for definite teaching. This includes the service of being made a catechumen (p. 581 in the Prayer Book of the Nippon Seikokai) when the convert is asked:

1. Do you believe in the one true God, Maker of Heaven and Earth?
2. Do you give up the worship of all idols?
3. Do you ask to learn the Way of Christ and to be prepared to receive baptism?

The definite preparaion for Baptism covers a period of 3—4 months when the candidates, in addition to attending Sunday service and midweek Bible Study, have an hour's instruction once a week from me. Usually those who make a definite decision to ask for Baptism have already been coming to Church for some time (varying from a few months to more than a year) but they have very little organized knowledge of Christianity.

Many people, I know, don't believe in a liturgy but I don't know what I'd do without it in my teaching. We begin with the Catechism (p. 401 in the Japanese Prayer Book), which is a literal translation from that in the English and Canadian Prayer Books. The first week's study deals with the three facts that in Baptism one becomes "a member of Christ, the Child of God and an Inheritor of the Kingdom of Heaven." Each week the candidates are assigned seven Bible passages connected with that week's lesson and expected to read one each day to help form the habit of daily Bible Reading.

Next we consider the first promise made at Baptism: Renunciation of the devil, the world and the flesh. The Apostle's Creed is the basis for our study of the second promise: Belief in the articles of the Christian Faith—if their knowledge of the Gospel is limited it often requires six or seven lessons to cover this section. The study of the third promise: To keep God's Holy Will and Commandments, of course, includes Our Lord's Summary of the Law as well as the Ten Commandments with relevant Bible passages from both the Old and the New Testaments.

This is followed by the section on Prayer, based on the Lord's Prayer with a study of the conditions of true prayer. The last, section of the Catechism deals with the Sacraments of Baptism and The Lord's Supper. At this time we only study the part on Baptism and leave the detailed consideration of the Holy Communion until the time of Confirmation

preparation.

Then we turn to the actual service of Baptism and using the service for the Baptism of Adults (p. 387, Pr. Bk.) we spend two or three lessons going through the exhortations and prayers, the promises, etc., which provides an excellent review of the previous lessons, and familiarizes candidates with the service. Then the candidates have a final period or two of instruction from the Japanese minister before they are baptised.

Their Confirmation preparation begins with a study of the final part of the Catechism, dealing with the sacrament of the Lord's Supper. The final question and answer: "What is required of them who come to the Lord's Supper?" leads naturally into the rubrics at the beginning of the liturgy of the Holy Communion (p. 339 Pr. Bk.).

The Ten Commandments, followed by Our Lord's Summary of the Law, with the prayers immediately before and after are the means of once more reviewing the teaching given during Baptism preparation and emphasizing again such points as Sunday observance, etc.

The Collects, Epistles and Gospels (p. 111) provide the opportunity to teach the Church Year and the main Saints' Days, thus reviewing the main events of Christ's Life and Teaching and introducing details about the apostles.

The Nicene Creed, besides being a review of the articles of our Faith, is a natural opening for a brief outline of the growth of the Christian Church and an explanation of the main branches of the Christian Church.

Of the 19 offertory Sentences in our Japanese liturgy, only one or two are commonly used by the clergy, so reading each one and looking up its Biblical context gives a wonderful opportunity to speak of the various aspects of stewardship and tithing, the problem of self-support in the Japanese Church and the support of our own pastor in particular.

Following the prayer for the "Whole State of Christ's Church" (which I feel is specially suitable for pointing out the great diversity there should be in our prayers) there is a long exhortation which I've never yet heard used in church but it is ideal for reviewing the requirements of those who would receive communion "worthily" before we come to the actual Invitation, Confession and Absolution—when we consider again the problem of sin and its forgiveness. The Comfortable Words re-emphasize our Faith in our Redeemer. And in the proper Prefaces before the "Ter-Sanctus" we review the importance of Christmas, Easter, Ascension, Whitsunday and the Feast of the Trinity.

So much of the Prayer of Consecration is in the actual words of Scripture that looking up the references in the Gospels and in Corinthians refreshes our memory of the Institution itself, to which is added a review of the "Old Covenant" and the "New Covenant". When we come to the words of Administration, I explain to the candidates how to receive their communion, their "spiritual food". The final prayers and the singing of the Gloria accent our thankfulness for our Salvation.

The fact that the Blessing is to be given by the Bishop if he is present leads into an explanation of the three-fold ministry—Bishops, Priests and Deacons—in our Anglican

Church. And that in turn brings us quite naturally to the "Laying-on-of-Hands" by the Bishop.

When we have read through the Confirmation Service (p. 411) then the young women are ready for the final instruction from the pastor and for the apostolic rite of the "Laying-on-of-Hands" which will make them full members of Christ's Body, the Church.

It may seem to you that there is a lot of repetition but I have found that usually it is not until we come to the final reviews during our study of the latter half of the Communion Service that the girls themselves spontaneously remember the reason for this teaching or the meaning of that particular event. I have to keep reminding myself that what has been familiar teaching to me since my Sunday School days is a completely new line of thought for the candidates (sometimes even for those who received Infant Baptism and are now preparing for Confirmation) so they need repetition just as much as we missionaries do when we are learning the Japanese language.

This is, after all, just the beginning of their walking in the "Way of Christ" and we need to pray continually the Confirmation prayer that they may "daily increase in Thy Holy Spirit, more and more, until they come to Thy everlasting Kingdom."

Jessie M. Miller

*It is a privilege to include in this issue two articles by representatives of the Roman Catholic Church, one an outstanding layman and the other a missionary priest-and-teacher. Their contribution to the discussion of **adaptation** is notable for a depth of insight that is at once profoundly respectful of the best in tradition and concerned about the relevance of our patterns of worship to the circumstances of the Church in Japan, today.*

Problems of Adaptation in Japan

H. VAN STRAELEN

The theoretical point of view of the Catholic Church with regards to worship, interior life, outward forms, cultural style, etc., is not so hard to explain. The difficulties and the mistakes arise when we try to put certain principles into practice. The Church is completely free with regard to any culture or any civilization and she encourages native cultures. We think that the Church is universal and consequently needs no specific culture to make herself a living garment. She can grow in every soil, breathe in any atmosphere, blossom under any sky. If her Western apparel becomes outworn, nothing can prevent her from putting on a Chinese gown, or a Japanese kimono, or an Indian sari. She can adopt all cultures and all civilizations without becoming richer or poorer, because all her glory and all her riches are from within. What she has to offer to the world are not the fruits of any particular culture or any particular civilization, but the merits of Christ and eternal happiness. With these divine treasures in her hands she goes out among all peoples and all races. With these treasures she can inspire, fertilize and educate all nations and all civilizations. By the mere touch of her divine breath, she can bring a stagnant or alien culture to a sublime height hitherto unknown.

The Church cherishes all the special gifts and qualities with which the Creator has endowed the different races of mankind. She desires every nation to develop its inherent gifts and to bring its own cultural heritage to the feet of Christ. As Pope Pius XII has written in his encyclical *Summi Pontificatus*, "The Church bestows her maternal blessing upon every method of guidance which aims at the orderly development of the forces characteristic of each race, provided only that these forces are not opposed to the common duties incumbent on all men. She has repeatedly shown in her missionary enterprises that such a principle of action is the guiding star of her universal apostolate. Missionaries of every age have undertaken research and investigation into the

most varied civilizations in order to use their spiritual values for a vital preaching of the Gospel of Christ. All customs and traditions which are not inseparably bound up with religious errors will always receive kindly consideration and will be sponsored and developed. Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the house of the Lord, where the law of Christ and the peace of Christ prevail."

Through the centuries, we can see that the Church has again and again reached out to baptize and transform pagan traditions and cultures, and has encouraged her children to look for the deposits of truth inherent in the traditions outside her fold.

A study of the history of Christianity is instructive on this point. At various times in the past, when other traditions have made themselves felt in Christian thought, there have always been some Christians whose attitude toward pagan cultures was hostile and even contemptuous. There were Fathers of the early Church who derided Platonism as "the fables of madmen"; there were medieval doctors who scouted the notion that Christians might have something to learn from the unbelieving Jews, and whose sentiments towards Aristotle and the Arabian philosophers were simply those of Charlemagne's knights: "Christians are right, pagans wrong."

Certainly we may excuse those who have thought thus in the past, but it should be clear by now that it is not in such men that the Christian Church has found its chief sources of intellectual enrichment and its most effective missionary apostolate. The most fruitful development has come from those others, a Justin, an Augustine, an Aquinas, who have rejoiced to find truth outside as well as inside the Church, and have proceeded confidently to build upon what they found, aware indeed that non-Christians have nothing to add to the content of Christian doctrine, but may have a great deal to add to the understanding of it.

Very striking in this respect is the attitude of St. Thomas Aquinas. When he finds the Platonists speaking both of "God" and of "gods," he does not say, "Such is the folly of these polytheistic idolators." On the contrary, like St. Augustine before him, he remarks that the Platonists meant by "gods" what we mean by "angels," and proceeds to consider their doctrine on the point with respectful attention. It is noteworthy too that when he deals with the metaphysical exposition of certain religious truths, he passes over some respected names in Christian theology and prefers to use for his purpose the

material provided by the pagan Aristotle, the Jew Maimonides, and the Moslem Avicenna. Had he known anything of the philosophy of India, or of Laotze, Motze or Mentze, he would have used them as well and would have incorporated them into the edifice of his *Summa Theologica*.

Before beginning to try to explain a few concrete steps towards adaptation here in Japan, it may be well to stress that the primary responsibility for raising the structure of Japanese Christian culture rests with the Japanese Christians, assisted and encouraged by the missionaries of the West. We need Japanese leaders in whom the faith has taken deep root to give fresh expression to supernatural realities in terms of their own traditions of philosophy, spirituality and ascetism, art and literature. At the same time, these developments will not take place without a change in the attitude of many Western missionaries. We of the West must create an atmosphere of sympathy, respect and charitable understanding of the non-Christian traditions and feelings if we hope to see Christianity deeply implanted in the life stream of the Orient. It is not well enough understood, it seems to me, that adaptation does not consist primarily in externals—important though they may be—such as colour of dress, shape of churches and so on. Before and above all, it is for us Western missionaries a psychological process, an attitude of mind and heart so deeply impressed in us that it will come to govern naturally, spontaneously, our words and actions. Adaptation must manifest itself not only in material things like Christian art and customs of politeness, but it means adjustment in our whole attitude towards the Japanese and our whole presentation of the Christian message.

Now let us touch a few practical problems. I think that we missionaries are a great deal to blame if Japanese Christians say: "We want Latin, we want a Gothic Church, we want to have nothing to do any more with any style which reminds us of our former religions." I think one of the main reasons why so many Japanese catholics do not want Japanese Christian art in their churches or churches with Japanese elements, is the mistake we have been making for centuries in showing them only foreign models of churches, statues and pictures, leaving them to believe that only such were Christian and good.

It is essential to take account of the reactions of people, but we cannot leave them the last word in the matter. If the Christian community has been wrongly formed in matters of Church art, or not formed at all and left to its fancies, it is part of our missionary responsibility to re-educate them, to make known to them the instructions and desires of the Holy See in matters of liturgical arts, to make known to them the efforts made here and there to con-

form to those instructions. Here in this lovely country I have met too many people—even Japanese prelates—who have wanted a Gothic church. To my mind, this is an anomaly, because the surroundings and situation are here completely different. When we try to build a gothic church here, we have to ask ourselves the impossible question: "How should we build a truly fine church in the style and according to the ideas of some past age, the rules of a dead tradition?" To my mind, this question is totally unanswerable because such tradition cannot be revived. The motives and circumstances that once gave it life, have ceased to exist. A totally different situation has arisen, that demands another style, especially here in this country. The churches that we have to build to-day here in Japan, have to belong to our time, to the Japanese of 1956, to the man who reads Kierkegaard, Hemingway, Elliot, Ooka, Mishima and Noma, who visits Cinerama and who enjoys television several times a week.

When a church looks as if it were left over from some other age, it represents the denial that God and the Church belong to all ages. No, the Christian Church is not old-fashioned, is not outmoded, is not decrepit or antiquated. The Christian Church is eternally juvenile, constantly budding and lives, so to speak, uninterruptedly in her teens. The Church belongs right here in the atomic era.

At the same time we have to take into account the Japanese "feeling" and all that goes with it. (Although it would not be a satisfying solution if we built our places of worship exactly in the style of Shinto shrines or of Buddhist temples, we must consider the genuine Japanese elements and desires.) It has always seemed to me that we should not build our churches very high, nor should there be much light. The Japanese like an atmosphere of mysticism which is difficult to create if the building is open to the beams of direct sunlight and the walls too white. The crux of the problem is not so much to be found in a particular style. It is of first importance that the Japanese feel themselves at home in the church and that the whole atmosphere of the building induces them to prayer. For these reasons it always seemed to me a very good thing if we could dispense with windows behind the altar. I have too often witnessed how it hurt their "Shinjin no kimochi," their devotional feeling. They meet God more readily in a quiet dimness. (And I do not think that this is sentimental.) Moreover, the situation of the Church here in Japan is such, that she will be for some time to come a mission church which has its particular requirements. For instance, Baptism is so often the sacrament for adults. The number of adult baptisms, in this country, is proportionally very high. This makes it desirable to have the baptistries outstanding, and by this I mean

spacious and as beautiful as possible.

With regard to adaptation in our sermons, I think that just as the light in our churches is often too blunt, too "outspoken," so we foreigners are, in our sermons. We are too "baka shojiki" (stupidly honest). I received once a piece of advice from an experienced Japanese priest, whose sermons have a great spiritual depth and are extremely well liked by the Japanese. "Do not make your practical applications too clear," he told me. "An extremely slight indication—the method of dragon flies skimming the water-surface—is more than enough. We should not say all. The people like to and will think it out themselves."

I have followed up this advice in numerous sermons and I am extremely grateful to my Japanese confrere for giving me this hint. If one wants to ventilate exhortations and practical suggestions let him do so in the form of delicate and refined wit with a smile. It is my experience that this never offends. A slight indication is generally more than sufficient. Who has not experienced, in his younger Japanese days, that after having given a Japanese an extremely mild correction, something like, "What would you think if we do it this way?" He has told others, "Shimpusama kara hidoku shikarare mashita" (I was severely scolded by the father). The Japanese people are extremely refined and sensitive in this respect. An older confrere, a man of great experience, told me once, "If someone in the congregation prays too loud, I merely say when an opportunity presents itself, 'You have a beautiful voice.' This is enough. The man will ask himself why the father said that? In due time he will discover. The Japanese like to think out things themselves. We have merely to give hints. A great deal of the Oriental art is more an art of indicating and suggestion, and not so blunt, so "baka-shojiki" as we Westerners in our ways of expression.

In concluding these few lines on the problem of adaptation, I should like to say that the Christian Church in Japan is waiting for new architects, architects of genius and sympathy, of knowledge and love, who will build all the treasures of Japanese beauty and virtue into the edifice of the Christian Church as she rises in this beautiful island country. Until now, we have preserved too often the teachings of Christ in vessels which outwardly have borne the patterns of the West. I think that the time is at hand when these vessels must be broken and when new vessels be shaped on the potters' wheel of the Gospel. Nothing will be lost in the process, but the doctrine, released like the precious perfume from the alabaster vase of Mary Magdalene at the feet of Christ, will rise and fill a vast space, the whole Orient, with the sweetness of His teaching. May it be so.

Some Reflections on the Problem of Adaptation in Worship

KOTARO TANAKA

(As a rule, minds that are preoccupied with an area of very great responsibility expect, if they do not demand, to come to terms with the substantive aspects of the matter in question. Dr. Tanaka has, in his comments on the subject of adaptation in worship, significantly avoided entanglement with peripheral matters that can so readily betray one into obscurantism. Although a brief interview hardly allowed him to develop his point of view, it is revealed to be, in general, one of concern for the fundamental character of worship rather than for the derivative considerations of adaptation... editor's note.)

I

Adaptation of forms is not the primary consideration in a discussion of worship. I should rather say that Christian worship, in its manifold forms of expression, must continue in its "imported" character. If it is indeed a matter of "strange" cultural forms, these are to be accepted and assimilated. Not until these forms are encompassed and thoroughly accepted, as imported forms, is there meaning in raising the question of "cultural compatibility." And when the form of worship, as it has been "delivered," so to speak, is accepted and ingrained, and its substantive meaning is grasped, there will emerge in due course indigenous expressions and forms of worship which will be authentic. Creative adaptation will follow in a natural way once the Faith is firmly rooted, the imported worship-forms substantially grasped and assimilated.

It is the Truth and Authority which are bespoken by the present practice of Catholic worship that have to be taken seriously by the Japanese.

A characteristic of the Japanese mind is its tolerance for all kinds of doctrine. It is not a responsible tolerance, however, but rather more like a dilettante openness to all manner of ideas which finally betrays its contradictory face, a reluctance to entertain consistently and be committed to any one body of doctrine, especially Christian dogma. It may not be too much to say that

They never were genuine expressions of the Truth Beauty and Goodness which we celebrate in our worship at its best. And they may well fall before the the Japanese mind, in general, is intolerant of any claim for total intellectual and spiritual allegiance.

Moreover, its apparently tolerant play with all manner of doctrine is not a form of eclecticism which intends, at least, some construction or synthesis out of many doctrines. It is rather indicative of an attitude of avoidance of commitment and the preservation of one's private thoughts against the demand of any commanding structure of thought. It represents "political tolerance" but "doctrinal intolerance," the desire to be free to play with all ideas, the fear of the "freedom of perfect service" to any.

Hence it may become obscurantist and irresponsible to introduce notions of adapting the forms of worship more closely to Japanese cultural forms or expectations.

II

If the concern with adaptation is a concern to realize forms of worship which are more universally acceptable, there is a basis for more profitable discussion. In this connection, I think it might be said that a criterion of what is more universally acceptable today is "a form which is genuinely modern"; by this one means a form which meets the modern man's reasonable expectation of meaningful, honest and functional media through which he can relate in worship to his Creator, Judge and Redeemer.

It is not "modern"—at least, not with an increasing number of Japanese—to be seated on tatami. . . . They would consider the incorporation of the forms of "strictly Japanese music" into worship to be out of place, although they regard as desirable compositions by talented Japanese musicians who understand the idiom of modern music and the requirements for worshipful expression. . . . Church building which reflects traditional temple architecture, let us say, is too redolent of religious associations which they may well desire to outgrow.

Young people, by and large, and many of the old, do not want conscious adaptation in the media of worship. One suspects they would regard the growing cult of adaptation as mischievously precious.

Having said as much, it is necessary to balance the discussion by lamenting the continued imitation of too many of the *outmoded* aspects of imported forms. It is too obvious to require mention that a great deal of church architecture and of the musical and other aspects of worship have too long gone unexamined.

hands of the adaptationist-iconoclasts, as long as they have something genuinely superior to offer.

Young artists and champions of the use of "things Japanese" in Church construction and worship forms should be recognized and given opportunity to create new forms when they seriously desire to find such to express the abiding realities which have ever been at the heart of worship.

I should not want this statement to be construed as an opinion that all is well with our worship forms as they are, and nothing can be done to enrich them. Least of all, do I wish to convey an impression that all attempts at improving worship through introduction of better form is only meddlesome.

I am only concerned that peripheral matters do not displace due appreciation of the riches of the forms which have been delivered to us. Although one would not defend these—or any form—as perfect, the wise approach to meaningful adaptations is, it seems to me, first to give adequate and serious attention to the character and meaning of the forms we now possess.

In the two discussions which follow of the place of music in Protestant worship, there is a well-considered warning about further neglect of the riches of our musical heritage as well as about the "poverty of performance" of music in so many of our churches. The missionary reader, in particular, will be interested in the reasons adduced for this neglect and poverty; and he will want to consider with care the suggestions for improving the "situation" with respect to the use of music in worship.

Church Music in Japan

ISAO KOIZUMI

Church music in Japan has come a long way from the days, almost 100 years ago, when curious and half-frightened children would gather around the door of a church to look at and listen to the blue-eyed foreign missionaries as they played the strange Western music on their small pump organs. Today, Japanese musicians, both secular and religious, are well versed in all types of Western music, and the technical excellence they have achieved can be traced back to the beginnings of interest in Western music fostered by the first missionaries.

In their churches and in their homes, hymns were sung at the meetings, and these new melodies, never heard before, attracted the young people. Many attended church or visited missionaries' homes for the sole purpose of listening to, and trying to sing, the music. I say "trying to" sing because the Western music scale is quite different from the traditional Japanese one, and those who heard this music for the first time found it difficult, and sometimes impossible, to sing well. Unlike Western music, Japanese music has practically no harmony. However, they liked this music, and persevered. Many boys studied Western music with the missionaries and some went on to become professional musicians. Young people in the church who wanted training in classical Western music had to get it in the secular world. We know of many famous Japanese musicians and many able professors of music who had once been attracted to and attended church but ceased to do so mainly because of the low calibre of music in the churches.

So, for a time, contrary to the progressive development of music in general, church music remained at the pump-organ level. Gradually, professional musicians¹ began to bring their talents to bear on church music, and now a monthly

1. Among them, Hitoshi Nagai, Seigi Abe, Hisashi Mizutani, Eizaburo Kioka, Shuichi Tsugawa, Ugo Nakada, Chugoro Torii, Toraji Ohnaka and Soichi Tsuji. These were the pioneers in improving church music; their successors are such men as Toshiaki Okamoto, Kohten Okuda, Yoichiro Miyake, Koichi Matsuda and the writer.

journal, started in April of last year, called "Music and Worship"; a Summer Seminar for Church Music every year; and the Annual Festival of Church Music all bear witness to the progress of church music in Japan.² Also of interest is the fine new standard hymnal published in 1954 by the Hymnal Committee of the United Church of Christ in Japan. This was the fruit of 5 years' research into those hymns that have a universal appeal and use. Retranslated into modern Japanese, and with pitch and phrase changes making them easier for even a person of only average musical ability to sing, together with many original Japanese hymns, these hymns of the world-wide Christian Church have become, as the Committee hoped they would, even more popular than before with the Japanese congregations.

In spite of the marked improvement in the status and calibre of church music, no Protestant theological seminary, with the exception of the Lutheran Seminary, is at present giving lectures on Liturgy, Hymnology or Church Music. I cannot imagine a church without music, and there is an urgent need for the theological seminaries in Japan to institute such lectures. Church music will only advance as minister and congregation learn to appreciate good music, and as they make the most of the contribution the church musician can make to effective worship services.

Of course, small churches cannot afford the pipe-organs that are essential for the more advanced and intricate church music. But unless the churches make available to their young people the great religious music, whether it be via recordings or in whatever way possible to them, many fine music-loving young people of today, as in the past, will drift away from the churches to find satisfaction of their musical interest in various forms of secular music.

Our church young people are longing for the real church music, strictly distinguished from secular music. When they ask for bread, are we to give them a stone? Or for a fish, a serpent?

2. All these activities are sponsored by the Hymnal Committee of the United Church of Christ in Japan.

The Relation of Theology and Music in Worship

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PAUL W. HOON

Our starting point is to understand that worship by its very nature is theological. It inevitably expresses and impresses doctrine, and we must always remember that. In its expressive aspect, worship voices what a believer has already come to believe; it is a believer's declaration of faith, his creed; and the liturgy he follows—including the music—is the vehicle of that theological expression. At the same time, worship begets and kindles faith. It impresses what men ought to believe in addition to expressing what they do believe. It is didactic as well as dogmatic.

Now the importance of this thesis can hardly be overestimated. It means in essence that for the masses of people worship is probably the single most decisive factor in voicing and kindling and shaping Christian faith, and it means that when worship—including music—is corrupt, faith is corrupted.

Theological Affirmations

Man is, as we say, a "worshipping animal." The fundamental and inescapable decision of his life is not whether he will worship but who or what he will worship, and the saga of religion is the story of man's effort to find and of his being found by the true God beyond all lesser gods.

The etymology of the word "worship" is relevant here. It is commonly interpreted as derived from "worth-ship," the ascription of supreme worth to God. But Professor Richardson has pointed out that a more thorough etymology derives "worship" from the Old English "weorthan" meaning "to be," signifying that in worship man enters into the ground of his being, he enters into utter dependence on God with whom his very existence and destiny are bound up. Worship, in other words, inevitably has an ontological character, and when it is not conceived theocentrically, when it fails to deal with the fundamental

relation of man's self to the true ground of his being, it corrupts man at his core, at the same time that it destroys the only relation that can truly save and secure him, his relation with God.

But the God with whom man enters into relation in worship confronts him in his divine otherness, radically different from any other reality, and the character of man's response is correspondingly unique. Herbert Farmer has a significant phrase here: he writes that in worship the worshipper is possessed by the sense of the sheer "godness of God," and so far from tautology rendering the phrase meaningless, it actually signifies a meaning which any attempt to describe in other words would immediately falsify, for the "otherness," the uniqueness of God, outruns language. Similarly, as I say, man's response of awe, corresponding to God's holiness and otherness is unique, and that is why a German theologian of a generation ago, Rudolph Otto, in writing of worship as an experience of "The Holy," felt impelled to coin certain words and phrases that have entered our theological vocabulary to describe this unique feeling-response, such words as "fascinans," "numinous," "mysterium tremendum," etc.

Yet one cannot say that God is "wholly other," as is the vogue in some theological quarters. For worship requires revelation as well as mystery, immanence as well as transcendence. Indeed the burden of the Biblical message is that God is not merely "Being," a unique "It," but a personal "Thou" who meets the "I" of man's selfhood. Brunner has written: "All doctrine in the Bible means nothing else and points to nothing else than that God addresses us in order that we may answer him in faith," and we may say of worship in particular what Luther says of religion in general, that "the heart of religion lies in its personal pronouns." Actually, Christian worship rests on a paradox, that God is both like and unlike man; he is personal, but he is more than personal. When the former aspect is exaggerated—as in much contemporary worship—God becomes a kind of divine pal, worship becomes chatty intimacy, devoid of reverence and evoking the more infantile elements in human personality. When the latter aspect is exaggerated, worship loses its concreteness and reality, and tends to evaporate into vague states of mystical piety.

Worship further is Christo-centric as well as theocentric; it centers in God as historically revealed and incarnate in Jesus. God's definitive revelation of his personal nature takes place in Jesus, and man most personally encounters God in him. Worship in other words can never be merely theo-centric, never merely theistic, it is Christian. It must re-proclaim again and again the revelation once made in history. It must recapitulate and re-present God's action in

Christ with the faith that men will respond as they responded to the original revelation. Thus many of us would say that the norm of a Christian service ought to be the eucharist, by which we mean not that the Lord's Supper is necessarily the uniform type of service but that every service should embody the essential content and re-enact the saving event of our Lord's birth and death and resurrection. This content may be explicit or implicit. It may be embodied in prayer or scripture or song or in the ritual of Communion, or in the totality of the service. But however done, worship is only Christian when it recapitulates God's saving action in Christ, and a good test of the authenticity of a Christian service is whether the worship sacramentally conveys God's action and life offered to men in Christ. In this sense music is obligated to be sacramental no less than preaching or prayer or scripture ought to be sacramental.

But implicit in the encounter of man with God in Christ, is also the apprehension of God as living within man's consciousness and likewise in man's subconscious mind, God as Holy Spirit, which is to complete the Trinitarian theology of worship I am sketching. The Holy Spirit is simply God in his Christ-like nature present and self-communicative to the human person, and thus Christian worship is conceived and conducted, as we say, in the name of the Father, Son and Holy Ghost. But while the Trinitarian aspects of worship may be distinguished in analysis, they are not separable in the experience of worship itself; rather, they are apprehended in a unitary, dynamic way. Moreover, they are apprehended in a corporate way, and Protestant worship especially involves all the people. A congregation at worship is a gathered unity in Christ, in which each member, under the inspiration of the Holy Spirit is not only his own priest, but also priest for his fellow-worshippers, for the whole church and for the world. The offering of his individual worship to God is joined with the offering of all, and it is as much his duty to "do" the liturgy as the minister. The meaning of the word "liturgy" is instructive here. It originally meant "to perform a public duty," "to engage in work" involving the common life; and it may be construed in a religious sense to mean "the work of the people." The involvement and action of the people are indispensable to the corporate character of worship as we know it in Protestantism.

Selecting Sacred Music

Against the background of this theological summary let us ask: how is music, then, to be conceived and performed in Christian worship?

Surely the first answer is that music must be chosen and performed as

religious music and not as secular; and by "religious" I mean as having essentially to do with the fundamental relation of man's being with the God revealed in Christ. This relation of course is complex and many-sided, and offers a corresponding variety in the choice of music that expresses and impresses it. It further comprehends the totality of man's being and deals with him on levels that may not at first sight appear to be religious. But there is a minimal level of religious meaning below which music cannot be allowed to fall and still qualify as worship. When music fails to express or impress the relation of encounter between man and God, it fails as worship.

Now the first and decisive test of whether music is secular or sacred in this sense will lie in the text, and hence the text of every choral number must be carefully examined. It is not enough that it be good poetry or vaguely theistic or familiar to the people, and so on. It must be Christian. Another test will lie in the tune, but here the problem is more difficult because a tune *per se* is neither secular nor sacred; it is felt to be one or the other by the meaning that tradition and association have come to ascribe to it. It is possible, for example, for a hymn to qualify as religious in its text, as I have defined "religious," but to be disqualified because the tune hinders the relation between the soul and God. The Methodist hymnal offers two illustrations—Toplady's hymn, "Above the hills of time the cross is gleaming," set to the Londonderry Air, and Chadwick's text on the eternal life, "It singeth low in every heart," set to Auld Lang Syne. Almost certainly these tunes are theologically objectionable because their psychological association is secular. The tune hinders or corrupts the relation of the soul with God.

But I would extend this double test of text to apply to all music in worship, including anthems and solos, and also to funeral and wedding music. Here, too, it must be remembered that funerals and weddings are always to be acts of worship.

The Performance

Music further must be chosen and performed as religious music and not as art for art's sake, and here lies a particular peril for musicians. For worship so needs art, and art can do so much for worship. Indeed there is much to be said for the remark that in worship, at least, the cleft between religion and art today is more frustrating than the cleft between religion and science. So much Protestant worship fails today because it fails artistically. Yet worship cannot be said to succeed as Christian worship only if it succeeds aesthetically,

for there is always the danger that the aesthetic will become an end in itself.

Thus while worship can utilize every appropriate aesthetic means to affirm and establish the communion of man's soul with God, you can never risk permitting the means to become the end.

Bound up with this is a problem that is theological and psychological as well as aesthetic, the problem of objective and subjective aspects of sacred music in light of the Trinitarian theology I have briefly laid down. We may define worship as objective when it is conceived and offered with primary reference to God, and we may say that it is subjective when it is conceived and conducted primarily in order to induce some desired experience in man. Now this is a thorny problem because it is too simple to say, as some people say, that "music in worship must always be objective, period," for music depends in large part for its very meaning on appeal to the senses and feelings; of all the arts it is perhaps the most subjective. Moreover, music as worship both expresses and impresses faith and as such subjectively involves the worshipper. Protestant music particularly involves the people, it seeks to bring them "to do the work" of the liturgy, and hence there must always be a sensitive awareness of what music is doing to the people. This requires, therefore, that you must mediate between what you judge to be the "best" music theologically and artistically, and the capacities of your people to accept the meaning of such music. Your task here is difficult and delicate, for "best" is a relative term. What may be "best" for a musician may not be "best" to your people, and what may seem "best" to your people may not be "best" in terms of worship. Many factors enter in here, and not least what Ashton calls "the associational factor," i. e., the power of music to recall emotional associations of past religious experience in a poignant way. The man who reproaches you, for example, for not singing more often "I Love to Tell the Story," may only be saying that he enjoys the emotional rather than the religious associations of that hymn because it makes him think of his mother! But I would not rule out the possibility that he may also unconsciously be saying that he is heartened in his Christian faith and life by the religious associations of that hymn in a very real way, and I for one, in the name of "objectivity," would not be willing to deprive him too often of an experience of religious reality by depriving him of what to me may seem to be excessively "subjective" music.

Having said this, however, let us remember that because worship is first theocentric and Christocentric, the predominant dimension of all sacred music must be objective. The fundamental thing here is the direction, the intention,

of the music, especially in its performance. Indeed, we might conceptualize the relation between the subjective and objective aspects of sacred music by saying that sacred music must always be objective in intention even though it is subjective in effect. Music ceases to be worship, in other words, when it is conceived or rendered with the primary intention of affecting the people. It does not cease to be worship when it is primarily offered to God even as it inevitably affects the people.

But the manner in which music is performed is equally important, whether it is rendered in such a way as to convey the feeling that it is being sung to the congregation rather than to God. Architecture will sometimes defeat you here, but wherever possible the choir ought not to face the people, and soloists likewise should not turn to face the people; they ought rather to sing to God and let the people, as it were, listen in. The director of the choir should be hidden, and all the mechanics concealed in order not to draw attention to themselves. Vestments should be in restrained taste and uniform. Processionals and recessionals should not be artificially theatrical nor prolonged, though when a processional serves a clear-cut religious purpose (for example, when it symbolically proclaims the doctrine that members of the Christian Church have undertaken a victorious march whose consummation is in heaven) it may have an element of legitimate drama. In short, the performance of sacred music should correspond to its basically objective intention.

In Memoriam

We have just had word of the death of two former members of our fellowship.

Frank Shively, in California, June 20, 1956; he was an Evangelical United Brethren Church missionary, for many years a teacher at Doshisha University.

Edith Sharpless, in Philadelphia, on August 15, 1956; she was a missionary of the Society of Friends, a worker in Mito for many years.

Some Problems of Christian Art in Japan

TADAO TANAKA

The article by Professor Munsterberg which appeared in the April issue of the *Quarterly*, on the old and the new in Christian art of Japan, holds much significance for us. This article contained an interesting opinion of two tendencies in Japanese Christian art. It is an appreciative and helpful opinion and very likely the first time for such to have been voiced by a foreigner. That is to say, the history of Christian art in Japan is so limited, its present achievements so meagre, as a consequence it could hardly have been expected to draw much attention before. Thus the notice given to it by Professor Munsterberg is an encouragement to Christian artists. Probably while most missionaries in Japan have known that Japanese possess a somewhat developed artistic capacity and love beautiful things, those who had any idea of the work of Christian artists (certainly any acquaintance with what they are doing in particular) are few indeed. Nay, this is not true only of missionaries but of Japanese pastors and Christians, as well.

I do not, thereby, wish to complain or suggest that art does not flourish in the churches because of their material poverty or that artists have all withdrawn for lack of appreciation on the part of the pastors. Rather, the appeal that the Christian artist would like to make is for consideration of more immediate and serious problems. Let me cite one example: it is seen in a picture that intends to portray the family of a Christian in the country. The parents and the three children of a farm household are gathered around the table offering thanks before the meal. They are, of course, clothed in rural costume, but the style of the children's haircut is that of fifty years ago. The light over the table is a kerosene lamp which is scarcely to be seen even in the country any more. Why such a picture is pleasing to the foreign missionary need not be explained in any detail.

Next, let us consider a picture a certain artist painted with the intention of sending it to America. The scene is that of the Baptism of a child, and judging from the vestment of the minister, it is an Episcopal Church. The child

and parents are dressed in western clothes, but the hairstyle of the mother is "marumage," a style in which married women did their hair in the past; and she is wearing a black over-kimono with family crest. In present day Japan, one is as likely to see this style of hairdress as he is the old male topknot of the Edo period.

Thirdly, I would like to tell of a personal experience. A figure of Christ was desired for the face of the altar of a new Church in Kobe and the author was asked to undertake the work. When the American who was to pay for the work saw the artist's first sketch, submitted for approval, he expressed disappointment in the dress and face as being too European. He wanted expressed in this figure of Christ something like the "racial" feeling which the Netherlander Breugel put into his religious pictures. I could only answer him in the following way: "If you want a Christ pictured on this altar who has a Japanese face and is in Japanese dress, I fear the Japanese who come to worship here will not think it is the Christ. They will only think of Jimmu Tenno (the first emperor of Japan) or Shotoku Taishi (the 7th century prince who built Horyu-ji Temple in Nara). Japanese know that Christ was a Jew and they feel much more familiar with a Jewish Christ.

I think the difficulty that is felt in Japan in the matter of Christian art will be appreciated from these three examples. However, when we admit into consideration the viewpoint of the foreigner, it appears to us to have something in common with the psychology of selling kimono that no Japanese would be found wearing, as they do in the souvenir shops of Ginza backstreets. Only, in the last example, the view of the well-meaning American reveals a problem which we as Christian artists of Japan must consider most seriously.

This spring I visited the student center of the Nippon Seikokwai at Sapporo and saw the little chapel they have there. The idea for the design of this chapel and its furnishing was that of one of the codirectors, The Rev. Mr. Eddy. It has grasscloth on the walls; in the grille of the windows (shoji) have been worked several symbols of Christian tradition such as a dove or fish or the tablets of the Ten Commandments; the woodwork is unstained and unvarnished white cedar. The vestments of the altar and the kneeling cushions are embroidered or woven with Ainu designs. The candle-holders are wrought-iron and remind one in their shape of fixtures of an old farmhouse. The various emblems used in worship combine Ainu motif and Christian symbol with skill and represent a new attempt at decoration which one views with deep interest.*

* See picture-story in July issue, J.C.Q.

I would like to pay respect to the understanding which Mr. Eddy has shown for the better sensibility of the Japanese, and at the same time feel ashamed of the cheap and beautyless churches which they have built since the war.

However, one can but feel there is a great difference in point of view between the foreigner and the Japanese. When "Japanese taste" is excessively employed, Japanese consider it a continuation of Buddhist or Shinto ideals and will rather have feelings of revulsion for it.

Hence what to do about the "racial feeling" when Japanese harbor such expectations and predisposition towards the tradition of the West, that is, in what form it shall be expressed, poses a great problem for the religious artists of the future.

Japanese artists and architects have been a little slow in taking note of this problem. Moreover, a large part of the clergy of Japan seem to feel that the building of a beautiful church or having fine pictures, etc. is possible only for the wealthy church in the West.

"FOR THE GLORY OF GOD"

A Study Conference on the Reformed Faith

This past summer at Lake Nojiri the question of holding a conference to study the Reformed faith was discussed by a number of missionaries interested in such an endeavor. As a result, an initial committee of 4 was appointed which has been organized as follows:

Chairman—Harold McSherry

Secretary—I. John Hesselink

William McIlwaine

Leonard Sweetman

The committee is at present arranging for speakers to present the results of their studies in various phases of the Reformed faith as the basis for discussion. Some of the proposed subjects are:

"The Central Principles of the Reformed Faith"

"The Reformers' Conception of the Private Interpretation of Scripture"

"Gospel and Law"—A Comparative Study in the Theology of Martin Luther and John Calvin.

The *tentative* date for this conference is January 14 and 15, and it is hoped that it may be held in Osaka. The conference will be conducted in the English language but anyone interested in sharing in the fellowship is welcome. Inquiries should be addressed to the secretary of the planning committee, the Rev. I. John Hesselink,

Shinseikan,

1 Gofuku-machi,

Fukuoka-shi, Fukuoka-ken.

Report on Questionnaires, Part II.

TAKAKO SAKAI

As explained in the July *Quarterly*, three questionnaires were prepared to find out the impressions received by many ordinary church-attenders of Christian worship in Japan. Answers which had to do with the worship service itself have been reported already, but other significant comments about the Christian church in Japan will be reported here.

Questionnaire A was given mostly to inquirers of Christianity, Questionnaire B was given to those who have stopped attending church, and Questionnaire C to active church members. 141 answers were received for A, 44 for B, and 146 for C. In the report below, as far as possible, the number of those giving the same or similar comments will be given in parentheses after each statement.

I. How and why people become interested in Christianity and began going to church from Questionnaires A and C

(a) *Outward factors* (Note. Some mentioned more than one factor. The following table shows how often each factor was mentioned.)

Factor mentioned	A	C	Factor mentioned	A	C
1. mission school	42	44	5. Bible class	7	11
2. family or family member	20	59	6. other groups or meetings	6	9
3. influence of people other than family	45	72	7. books (or radio)	5	14
4. Sunday school	10	34	8. neighborhood church	5	4

Notes on the above list

- mission school* 13 people (8 from A, 5 from C) said they went to church first because it was a school requirement. 22 (11 from each) said they went because they had become interested in Christianity at school.
- family*—10 from A and 32 from C said "Christian family" or "Christian brother or sister," and 3 "a Christian husband." 3 from C said their family was "interested in Christianity" and 9 were advised by (non-Christian?) parents or "family members" to go to church. One from C said, "I have been able to keep my childhood faith." One from A said that, as his parents had given him Baptism, he had felt responsible to study Christianity; he had been angry with them at first, but was thankful now.
- other people*—"People who had influence" includes both Christians and non-Christians. From A, 33 mentioned friends at school or office, 10 mentioned teachers or pastors, and

3 mentioned great persons of history or literature. Influence was through advice, through taking them to church, or through character and behavior.

From C, 43 mentioned friends, 11 teachers, and 8 pastors or church members. 14 said that people whom they respected either of past or present were Christians. 2 became interested when they studied about Luther in history. 7 said that, after earlier less serious contacts with Christianity, they later seriously began going to church through the influence of friends.

4. *Sunday school*—Most went to Sunday school through the influence of their family.
5. *Bible class*—4 from A and 3 from C said they had gone at first to practise English.
6. *Other groups* include religious conference (*shuyokai*), choir, Christian study groups, Y.M. (W.) C.A., work camp, lectures, home meeting (*katei shukai*), and evangelistic meeting.
7. *books*—From A, 2 mentioned books on Christianity and 3 works of literature, philosophy or history. Authors included Tolstoy and Dawson.

From C, 4 mentioned books of literature (Tolstoy, Dostoyevski, Hawthorne), and others religious books (Uchimura, Kagawa, etc.) One mentioned radio.

8. *neighborhood church*—From A, some said they went when seeking for some relief for their soul, guided by the church notice board. From C, 3 said they had gone to church or tried to keep going there for a certain period of time, and then had become interested in Christianity.

(b) *Inward motives for interest in Christianity and for going to church* (Note: Questionnaire C did not ask "What were you seeking for?", but often the answer to this question could be inferred.)

What were you seeking for?	A	C	What were you seeking for?	A	C
1. support in life	27	9	4. God	18	3
2. comfort of soul	17	0	5. faith	15	2
3. to know Christianity	31	20	6. Christian fellowship	5	
as literature	5	3	7. other		7
as philosophy	9	4			
as religion	8	8			
as morality	12	5			

Notes on the above list

- 1 and 2. *support and comfort*—43 from A many from C spoke of their thinking about the problems of life, e. g.: What is life? What is true in life? How can I live a significant life? Why do I exist? Also, the knowledge of human weakness and the defects of society, self-hatred, nihilism, pessimism, misanthropy, etc. were mentioned. Many began thinking of these problems after misfortunes, such as death or sickness, and 10 mentioned their experiences of the War as the cause.
3. *to know Christianity*—"As literature" means that they wanted to know the background of Western literature; "as religion," that they were surprised at something which Christians had done or at the great power that could connect all kinds of people

together; "as morality," that they wanted a better life and character.

4. *God*—They said they sought for God's communion, salvation, and for Himself. One from A said that he went to church to disprove God, only to be caught by Him.
5. *faith*—One said that he wanted to complete his Baptism which his parents had given him.
6. *Christian fellowship*—These 5 people are ones who got faith outside of the church, and had gone to church to find fellowship with other Christians.
7. *Other* includes: confession of sin, prayer, and worship.

II. Reasons given in Questionnaire B for separation from the church

1. Dissatisfaction with the quality of fellowship in the church

Lack of real fellowship:

They neglect human feeling so that there is no real fellowship in the church. (About 7 made similar complaints). Stiff and formal (4); unnatural; separated from actuality (*genjitsubanare*). Why is the fellowship at the church nothing more than a smiling face? ... They don't try to make real contact with us.*

Too secular and social:

The fellowship at the church is too secular and merely human... Human fellowship is emphasized too much and the pursuit of the Gospel and the direct communion with God are neglected. (About 7) ... Even in church they value people by their social rank and the schools they graduated from... We should not have to feel we must dress up to go to church, as long as our clothes are tidy. (3)

2. Dissatisfaction with the quality of Christians

Easy-going, escapist, self-satisfied, comfort-seeking, etc.:

"Japanese people lack deep spiritual communion; they are individualistic, though they like to be in a church atmosphere where they pursue what comforts themselves, but not Christ Himself. Therefore, the purpose of religion is just to make that atmosphere and not to spread the Gospel. I left the church because I was afraid of being compromised by that atmosphere."

"The church escapes from problems in reality and turns the practice of faith into a dealing with problems within oneself, and takes a very easy attitude. Reality (e.g. poverty, sickness, war) must be thought about seriously and a will shown to do something about it."

They are satisfied with only their own souls' salvation and escape from reality.

It is cowardly to be satisfied with the fact that only oneself is saved. I was disgusted at the quality of what is called the Christian type (*taipu*), namely a serious-looking face (*shinkuburi*) and easy-going attitude. They keep some ceremonies without realizing the significance in doing them, and this makes me feel it is because of the laziness of Christians. They are less perfect as human beings than ordinary people outside the church. They

* Except where quotation marks are used around a group of sentences, each new sentence represents a separate opinion.

have no difference from secular people in their character. Christians are romanticists. (Several said this.) Reality is more severe than they think. Those who live without knowing Christianity are more sincere in their lives and they are more active and practical. Christians run after philosophical knowledge and lack a balance of thought with action. (3) While not letting their left hand know what their right hand has done, they do let their good deeds be known. I saw many people sleep during the sermon. The young people were more interested in the Chorus than in the problems of society.

Their approach to non-Christians:

They talk much about evangelism, but they don't think about it at all.

They are conscious about their being different from others, so they are exclusive. They are quite unfriendly to a newcomer. They are officious and ask why I was absent. I feel an inferiority complex when I go to church after an absence.

Christian ministers and other leaders:

Although I know it isn't proper to expect Christians to be perfect human beings, I'm disappointed to see their defects in character, especially in those in leading positions. I want church leaders to be finer in their personal character and culture. I'm especially disappointed to see ministers satisfied with idle faith. Ministers are hard to approach and we feel we cannot speak to them.

I want ministers to be as human as the gay (*yokina*) Don Camillo. Please make a sermon which we can hear without becoming sleepy. People of forty or fifty take the leadership in the church; since they do not understand what the younger generation is thinking, there cannot be true unity in the church. Ministers and old church members sometimes have quarrels about trifling things.

3. The church is a special world only for Sunday

"I was full of joy in the Christian world when I was a student. Yet when I went into society, I was surprised at the great difference between church and society. There I couldn't help compromising with reality, where to get one yen is most urgent, so gradually I lost my faith." In society, I thought it was foolish to keep what belonged to such a special world as the church and I lost my faith. In order to penetrate deeply into society, I could not do anything but lose my faith. Christianity is powerless in reality (in real life). It has no connection with my working for the poor. What I was seeking for was a scientific way of living in reality based on dialectical materialism and the conviction based on it. A sermon seldom deals with real problems, and when it does try to do so, it usually only teaches a quite hackneyed (*chimpana*) and perfunctory (*tooriippen-na*) solution. It goes round and round in its special world. Salvation of soul cannot be got just by singing hymns and listening to sermons. Social problems cannot be solved by Christian faith in which everything is personal, concerning the relationship of the individual and God.

4. Christianity belongs to only a part of society, not the poorer classes

Christianity isn't for the common people but for the *petit bourgeoisie* and intelligentsia. Because Christianity belongs to the urban intelligentsia and middle class, it is inevitably

decadent and without fighting spirit. (5 gave similar opinions.)

Those who are really poor and really suffer from troubles in this life cannot feel at home in church because it is too exclusive and belongs to the intelligentsia and *petit bourgeoisie*. (A typical comment.) Christianity is useless to those who are living hard lives, as long as it can't deal with reality and the problems they suffer from now. The sermon is too long and too difficult; please know the reality of the poor. "More practice and less theory is needed. Encourage people to do some kind of service." Christianity is too intellectual. The church is a suitable place to help rational faith but not practical faith. To have the Bible as the only visible thing to depend on (unlike Buddhism with its images) gives the impression that Christianity is an academic religion (*gakumon-teki shukyo*).

5. The gap between Christianity and Japanese life and customs

There is a gap between Christianity and Japanese life. I feel the gap between Christianity and Japanese life, but I cannot think of any good idea (to solve the problem). We have no custom of a day of rest in Japan; therefore we cannot separate ourselves from everyday business on Sundays. (This is from a shop-keeper. He knows he is losing spiritual nourishment by not going to church, but he cannot close his shop.) I'm too tired on Sunday after a week of hard work.

6. Other reasons

My house is far from the church to which I wish to go. (3, two of whom say it is because they have moved.) I prefer to pray alone to praying together. (3) I don't like Christians to try oppressively to make me a Christian. (2) I don't need any church or religion. (3) It is a natural gift to be able to get faith, and I don't have it. (2)

I failed to get faith, for I didn't go to church regularly. As I married into a non-Christian home, I naturally stopped going to church; I find that through not attending church, I have lost my zeal for evangelism that I used to have. The bad conduct of a Christian put me off Christianity. I wish the church had been a place where I could have gone, escaping from shop in my working clothes. (The same shop-keeper as above).

"I had a feeling of restraint as a Christian. I was a Christian who had taken only the name without a firm belief that would naturally urge me to do my duty. I don't understand what belief is, but I only know that belief without a feeling of liberty is not a true one. As a Christian in this state I could do neither a good thing nor a bad one. As I wanted to be set free from this uncomfortable feeling, I lost my faith."

III. Appreciations, Criticisms, and Requests about Christians, ministers, the church fellowship, and the approach to non-Christians

(from Questionnaires A and C)

1. Christians

—Appreciations—

Qu. A I was encouraged by them. I was impressed by their power caused by faith.

(4) Their private life made me admire Christianity. (4) What they do and say is consistent. (2) They are self-disciplined. Their service in Sunday school, hospitals, etc., though they are not specially trained for it, is earnest and sincere.

Qu. C I was struck by their sincere attitude in life. (6) They show Christ in their daily life. Consistency in the life of faith. (many)

—Criticism—

Qu. A As I got to know them individually, I was disappointed. Although I didn't expect Christians to be perfect, I was disappointed. I don't like the smell of the churchly race-superiority complex, self-satisfaction, serious-looking face, pretending to be God's good children. I feel like getting away from them because of the lack of freedom. Their faith is a pose (*mie*) of the intelligentsia. They know human weakness, so they stand superior to those who, they suppose, don't know it. They don't respect others. (4) They don't put their idea into practice; their life and faith are not consistent. (5) They don't even show love to their neighbour. To see those who call themselves Christians makes me think that the present Christianity has become separated from the true Christianity. (2) Those Christians are cheating God. They are satisfied only to have peace of their own hearts. (6) Faith for them means nothing but self-satisfaction. They come to church just to receive divine favour. They are not thinking to obey God, but only to get something from Him; they want comfort from Him, not strength to do good things. They are weak and spiritless. Since I think the life by faith should be severe (*kibishii*), I feel angry to see their easy-going faith. They neglect to make their faith grow more. I doubt whether they read the Bible every day. They are narrow-minded. They speak unsympathetic words out of stubborn, unbending idealism.

—Requests—

Qu. C We must think more about what real life by faith is—how to live by faith in actual life. (15) We need to read the Bible more. (4) We need to share our experiences with one another. We need to reflect on the lack of sincerity in our life. We need to deepen our communion with God. Don't be satisfied with faith, but use the mind also to understand Christianity.

2. Ministers

—Appreciations—

Qu. A I knew Christianity through the character of a minister. I appreciate Rev. Mr. H.'s consistency in his life.

Qu. C I was attracted to Christianity by a minister. (4) The personality of Christians, especially pastors, strikes me. The life and family life of a pastor strikes me. (2)

—Criticisms—

Qu. A The minister was narrow-minded. He wouldn't listen to me but tried to make me a Christian oppressively. (8) He doesn't try to understand what we are

seeking for. It may be that our attitude toward Christianity is wrong, but the minister must be kind enough to let us know our mistakes and teach us the right attitude we should take.

"All that the preacher said was right, but he seemed to me so intoxicated in himself, his religion for Christ by himself, that I felt repelled by his oppressiveness. He used many dogmatic declarations and many imperative moods rather than persuasion why we should be led by Christianity and what we miss if we don't have it. It was like a lecture over and above the clouds, even though we stretch ourselves, we couldn't get hold of it."

He stands superior to us and speaks to us in such a way as to let us know that he is walking in the light because he believes in God. (3) He preaches without any passion or belief. I feel angry at his poor preparation (for his sermon). His voice is too noisy in preaching. Monotonous prayer sounds vain.

If a minister stays at one church too long, everything is carried on without freshness and without realizing the significance of doing it. Thus Christianity itself becomes dead and uninteresting. Therefore, change ministers after certain periods of time, or have outside lecturers, or ask a layman to make a speech." (4)

Qu. C He speaks so loudly that he breaks the quietness and solemnity. Some pastors in their churches are like a shop-keeper in his shop.

There are few laymen who want to be pastors; the ministry generally fails to attract the outstanding young people.

Qu. A The pastor especially should have open-mindedness, humanity, experience, knowledge of modern literature and science etc., the will to listen to others, and an undaunted spirit. I want him to have friendly feeling (*kinshinkan*); I don't mind if he has some defects as a human being.

Qu. C I want him to have finer character. I want him to come nearer to us. I want practical advice for my Christian life from him.

3. Fellowship in the church.

—Appreciations—

Qu. A I was attracted by the fellowship in the church. (5)

Qu. C The thing that attracted me most in the church was the fellowship. (35) It was like another home. The strength of a fellowship in which Christ is the centre. Warm and natural as well as holy.

—Criticisms—

Qu. A I was dissatisfied at the fellowship. (14) It was cold and stiff, or only on the social and secular level, and superficial. (7) Their pretended looks (*yoso iki no kao*) made me think this was not a place where I could open my heart. Shallow, not serious: "I went for the first time to the youth meeting after church. but there was only some long chattering; no topics appeared about life. But I hope this was just accidental." Secular: Even in church we are valued by the schools we graduated from, our positions in society, and the

power we hold. (Same comment in both A and B.)

Qu. C Truer and deeper and more active fellowship is needed. (33) I don't feel free to mention my problems as a Christian to friends at church.

—Requests—

Qu. A Fellowship in the life of faith is necessary. (33 mentioned fellowship as the main point to improve in their church.) We need fellowship of which God is the centre. (3) We need to make our friendship true—not through coloured glasses. To be one in spiritual unity is necessary. We cannot get power to work for society unless we are united in the church. I want it to be true fellowship where I can speak with my heart opened. To encourage one another is necessary in the Christian life. (2) It is important for members to have some service to do in the church. (Several)

4. The Christian approach to non-Christians

—Appreciations—

Qu. C They were kind to me when I first went to church. (2)

—Criticisms—

Qu. A Christians in the church are cold especially toward newcomers. (5) They look at us with the whites of their eyes (with unfriendly eyes) every time I have been absent. Christians are so close together that seekers feel isolated, especially in small churches. They won't open their hearts toward seekers because they are conscious of being different from them. In church we feel as if they let us into the house, but hide things out of our sight (don't show warm hospitality). Christianity which is understandable only by Christians isn't the true Christianity. The attempt to mass-produce Christians is hateful. Some churches, especially those with missionaries in charge, are apt to be too pre-occupied with getting more Christians to the neglect of the quality of the Christian life. (6) I wonder whether a newcomer can understand the prayer of the Seikōkai (Anglican Church) which is said so quickly. I doubt if it is good to use such ready-made prayers as in the Anglican Prayer Book, although I think that the too passionate prayers which I have heard at Protestant churches are also not good.

"I wonder whether the church has any idea how to deal with seekers. Most of my friends tried going to church, but they failed to get faith. The minister or other Christians could have led them; but, instead, without listening to what they said, the minister tried oppressively to make them Christians."

—Requests—

Qu. A To make one good Christian who is strong in real life is more important than to make five weak ones. Be sure not to forget the spirit of Christianity (the quality of Christian life) through minding too much about getting more Christians. (6, as above) Please think about, the way to deal with seekers. (8) I want more active evangelism. Show strong faith to help seekers. I want

an opportunity to study basic faith. I want to have a group for seekers.

- Qu. C To think about the approach to non-Christians is necessary. (9) To answer the earnestness of young people is especially important, for many young people leave church as they grow older and lose the zeal of youth. We must think of the effective way of evangelism. We must help seekers in our individual situations. To have overnight meetings or work camps etc. would promote fellowship.

IV. Opinions about Japanese Christianity as a whole

1. The need to connect Christianity and daily life

- Qu. A Christianity must penetrate into our daily life. (4) If the sermon deals with present problems from which we suffer and teaches us what to do, we can live according to Christianity and appreciate it more. (3) We need no more idealism which is impossible to practise. To put the idea of the Bible into practice is more important than to study it theologically. (2) Prayer in the literary language and a theological sermon which has no connection with real life are unnatural and make ordinary people feel that Christianity is not something for them. We must avoid faith which is only emotional or which is only intellectual, and relate it to real life. Christianity should not be merely morality.
- Qu. C Make faith alive in practical everyday life. (5) The sermon should be connected with reality—e.g. show how the Bible applies to problems of daily life, etc. (2) We need a better connection between faith and life. (21)

2. The Church and Society

- Qu. A It has no connection with society. Don't stay only inside the church. Don't make such a difference between church and society. (7) Don't make trouble among the different denominations, but gather all power to work for world peace. (5) Try to do some concrete thing to make world peace. (7) Be friendly with Christians in the U.S.S.R. The church must think of the unhappiness of the modern world not individually but socially and must act more bravely. Show the strength which only Christianity has toward society. I think the start and the aim are God's Word and the means is science; therefore it is necessary to relate the Gospel and science.
- Qu. C We should make to be a Christian and to be a member of society the same thing. Think about the duty of Christians in a world where people live without faith. (6) We must think about the problems of peace and of society. We Christians must be united among ourselves to get greater power to work outside. We should not hide ourselves behind the shelter of faith, but face the problems of real life. (2) We cannot get power elsewhere but from the church, so a mature life of faith in the church is necessary.

3. The Church and the poorer classes

Qu. A Go into the less fortunate classes of society. Evangelism in fishing and farming districts and in factories is truly needed. (3) People think of Christianity as the religion for the higher classes. (2) I want Christianity for everybody. (2)

Qu. C We need to have evangelism in factories and offices and in the country.

4. Christianity, Japan, and the West.

Qu. A Pay attention to the Buddhist influence on Japanese life. Match Christian customs to Japanese life.

"America must stop using atomic bombs. Otherwise, people will be disappointed in Christianity itself, for they think the U.S.A. is a country of Christian principles."

"In Japan there has been no tradition of God, but such a tradition is now coming to exist. But I have a question when I look at the West: While Japan is becoming familiar with the idea of God, Westerners themselves are feeling themselves freed from God. I, being young, sympathize with their emancipation, not wanting to be bound. And yet I wonder if this emancipation means that I am bound to the present age (*genzai*)."

Qu. C "The secularization of the Christian Church all over the world is the problem. The Christianity which the missionaries brought to Japan was secularized. That is why the Japanese Church is so weak and powerless, lacking earnestness and true joy. Therefore some of us have a prejudice against missionaries, thinking that the coming of missionaries and of financial help from abroad tend to support the present secularized state of the Japanese Church, and so to be an obstacle for the evangelization of Japan. They cannot understand the spiritual and economical bitter state of the Japanese people. Their words are sweet and smooth to the ears but don't give the truth of the Gospel as true joy."

5. Other points

Qu. A The church has departed from the essence of Christianity. The church has fallen into mannerism (*mannerizumu*)—i.e. things are carried on without freshness and without realizing their significance. (2) The church is too formal. (8) To make fresh the spirit of church members is more important than to keep formal things in church. (2 of the above 8) An artificial atmosphere isn't good. (2)

"It makes me angry to see the easy attitude (*ani na taido*) of some Christians. It is like that of some of the new religions."

"At present the value of a church depends on the sermon, and there is great unevenness among churches. Make all churches even by changing this over-emphasis on the sermon." (3)

If the sermon were less difficult, if it were not so full of difficult words or metaphors, if it were less boring, we could appreciate Christianity. (11) It is disappointing when a sermon is no more than the explanation of the Bible. Since I'm poor in spiritual

sense, the only thing I can understand is reasoning; I want to hear lectures by famous scholars and theologians. Some Christians have had the tendency of making Christianity more difficult and to like it to be difficult. Be punctual and keep a smooth tempo in church. (3) Announce the time of ending of the service and be punctual.

Qu. C Make the church a group united in the love of God instead of a place only to hear a sermon. Reform church life in its system and time. (10) Punctuality (5 of these 10); less difficult and shorter sermon (2); more active youth group (2). Have church services in homes (*katei reihai*). To serve God and to serve church are the same thing.

Report on Questionnaires about Church Worship and Music

TOSHIO MATSUYAMA

Last spring questionnaires were sent to 150 Tokyo churches of 25 denominations¹ asking detailed questions about the worship service and music in each church. Answers were received from 47 churches of 15 different denominations. The questionnaires were answered by responsible people in each church—organists, choir directors, church officers, youth group leaders and Church school teachers—who were asked both to describe present conditions in their church and to give their own opinions, criticisms and hopes about church worship and music.

1. The churches which answered the questionnaires

<i>Denomination</i>	<i>Number of replies</i>	<i>Denomination</i>	<i>Number of replies</i>
United Church of		Immanuel	1
Christ in Japan (Kyodan)	29	Independent	1
Anglican	4	Japan Holiness	2
Assembly	1	Lutheran	2
Baptist	1	Nazarene	1
Chinese Church	1	Spirit of Jesus	1
Evangelical (Fukuin)	0	Salvation Army	1
Holiness	0	Seventh Day Adventist	2

The following table shows how long the churches which answered had been in existence. It is natural that those which had enough interest in worship and music to answer the questionnaires should be mostly older churches.

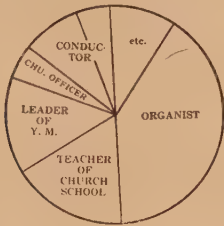
Under 1 year:	2	6-10 years:	8	30-40 years:	2
1-3 years:	1	10-20 years:	3	40-50 years:	4
				50-60	0
				60-70	0
3-6 years:	6	20-30 years:	9	70-70 years:	12

1. Names of churches were taken from the NIHON KIRISTOKYO NENKAN.

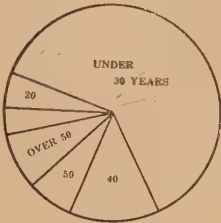
Questionnaires were sent in proportion to the number of churches of each denomination in Tokyo. Roman Catholic and Orthodox churches were not included in the survey, but almost all others were.

2. Persons who answer questionnaires

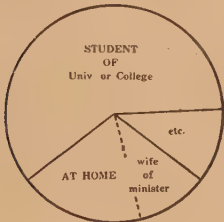
Position in the Church



Age



People who Have no Occupation



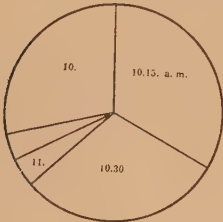
People in Various Occupations



Most of the church music leaders have also other activities in the church ; full-time music leaders are few. Another point is that more than half of those who answered the questionnaires are young women. (Under 30 Years)

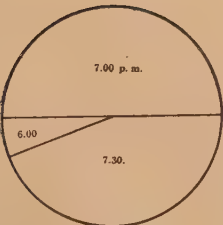
3. Time of the service and the sermon

Beginning time of morning service

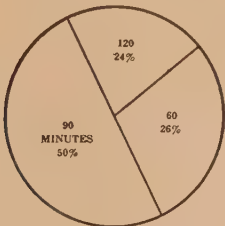


Most begin between 10 and 10:30. Exceptions are the early morning Communion service of the Anglican Church, and the worship of the Spirit of Jesus Church at 1:30 p.m. Most evening services begin at 7 or 7:30, though Anglican Evening Prayer begins at 6.

Length of the service



Length of sermon



It will be seen that most of the churches have services longer than the general one-hour worship of Europe and America. It may be noted in comparison that the Reformed Church of Strassburg has a 45-minute service of worship.

4. Ways in which laymen participate in the worship service

Hymns sung by congregation:	Yes: 47	No: 0	100%
Service during the worship:	31	16	70%
Playing organ:	30	17	70%
Preparation for worship service:	28	19	60%
Giving witness:	7	40	15%
Choir:	14	33	42%
Preaching:	4 (Not Always)	43	1%

"Service during the worship" includes acting as worship leader, taking up the collection, guiding newcomers, and other services. The organ is usually played by laymen, and sometimes by the wife of the minister. "Preparation for worship" includes cleaning the church, bringing flowers, printing the weekly paper, keeping a record of the services, and preparing for the Communion service. Of the churches answering the questionnaires, 30% had choirs, but this would not be so outside Tokyo. "Giving witness" is done at the evening service or evangelistic meetings. It is rare for a layman to preach.

5. Use of the Church Year and observance of special days

Answers to "Do you use Church calendar?"

Only 12% of the churches answered that they used it. These churches use the calendar of the Anglican Church, of the World Lutheran Church, or the calendar established by the headquarters of the Seventh Day Adventists. Some answered that they used the "Church calendar established by the Kyodan" or that of the *Katei Reihai no Tomo* (daily guide for family worship published by the Kyodan). However, the former does not exist, and the latter involves a misunderstanding. However, though most do not have an established Church calendar, there appears a clear tendency to observe certain special days and periods. With a few variations according to church and denomination, these are as follows: Advent, Christmas, New Year's, Passion Week (Holy Week), Easter, Mother's Day, Pentecost, Flower Day, World Communion Sunday, Reformation Sunday, and the anniversary of the dedication of each church.

6. The observance of the Lord's Supper

Answers to "How often do you hold the Holy Communion?"

The majority observe the Holy Communion either once a month or four times a year. 20% observe it less frequently than this (once, twice or three times a year). On the other hand, several Anglican and Kyodan churches observe it every week.

As for the form of the Communion service, Kyodan churches follow the Kyodan *Book of Common Order* (*Shikibun*) and others follow the ways belonging to their denominations.

But 15% answered that they follow a special form belonging to the individual church.

7. Bible translation and hymn books used

Translation of Bible

The majority are using the new colloquial translation of the Bible, but many like to use the literary translation (N.T. 1917) for Bible reading in the worship service. A few use the oldest translation (N.T. 1879, O.T. 1888).

The majority (including some non-Kyodan churches) are using the new hymn book (*Sambika* published by the Kyodan in 1954. Some are using the old *Sambika* of 1931. Anglican churches use *Hymns Old and New*, 1922, and the Salvation Army uses its own song book. About 12% use *Revival Hymns*.

8. Music used for the Doxology

Those churches which use the new *Sambika* were asked to say which of the doxologies they used. The order was as follows:

no. 539 (OLD HUNDREDTH, Geneva, 1551)—23 churches*

no. 541 (ORTONVILLE, American or English, 1837)—23 churches*

no. 543 (AZMON, arr. by Mason, 1839)—17 churches

no. 540 (WINCHESTER NEW)—4 churches

no. 544 (HENON)—4 churches No. 545 (GLORIA PATRI) 3 churches. No. 546 (ZUM SANCTUS) 1 church

9. Use of set forms of prayer (kitobun)

Most churches answered "No" to the question, "Do you use set forms of prayer (or written prayers)?" Although there are set forms of prayer in the Order of Holy Communion adopted by the Kyodan, they are not for the congregation to use. Only Anglican and Lutheran churches use written prayers.

10. Choir

One quarter of the churches said that they had choirs. Of course we would not find such a high proportion of churches with choirs outside of Tokyo. Not all the choirs take part in the worship service; some sing only at weddings, and some stopped their activity after the departure of the missionary who had led them.

Most of the choirs had from 15 to 20 members. The largest had 30 and the smallest 6. The Salvation Army mentioned a *Seigakutai* instead of a *Seikatai* because musical instruments (brass band) are used.

Choir leaders are musicians or university students. Their repertoire includes hymns, anthems, The Messiah, The Creation, and many other works.

Choirs serve not only in the worship service (where they lead the congregation's hymn

* It may be noted that the two most widely used doxologies represent two very different types and qualities of Church music, as well as two different historical periods. To imitate Plato's evaluation of types of music according to their psychological effects (*Republic* iii), we may call the one a courageous Dorian melody and the other (when sung slowly) a "soft Lydian air." One may wonder how much stronger Japanese (and world) Christianity would be today if it had always nourished itself on the former type of tune instead of lulling itself with the latter. Ed.

singing) but also in hospital visiting, weddings, funerals, evangelistic meetings, broadcasting, and in other ways.

11. Leadership of congregational hymn singing

43% of the churches said that they teach their congregation how to sing hymns. More than half do not. Those which do, use ten or twenty minutes after the service or before the evening service to teach the origin of hymns and how to sing them.

12. Organist and organ

Most churches have from one to three people who can play the organ. One church has six. More than half of the organists had learned to play the organ from a private teacher, almost a quarter had learned at a school, about 12% were self-taught, and about 10% had taken a short course.

Most of the churches said that they used organs with stops and 61 keys, and made in Japan. Numbers of stops are 7, 9, 10, 13, 15, etc. However, if we took Japan as a whole, there would not be many churches which have reed organs with stops. Since the organ is the base of church music, we may say that Japanese churches are too poor in musical instruments.

13. Opportunities for the laymen to learn about and to reflect upon the worship service

Two questions were asked, (1) "In your church have you a chance of learning about the spirit, style and way of holding the worship service?" and (2) "In your church have you a chance of reflecting on (reconsidering) or examining the spirit, style and way of holding the worship service?" Answers were as follows:

<i>Denomination</i>	<i>Question 1: Yes</i>	<i>No</i>	<i>Question 2: Yes</i>	<i>No</i>
Kyodan	10	8	14	14
Anglican	2	0	2	0
Evangelical	1	0	1	0
Holiness	1	0	2	0
Immanuel	1	0	0	0
Independent	1	0	1	0
Japan Holiness	1	0	1	0
Lutheran	0	0	1	0
Nazarene	1	0	1	0
Salvation Army	1	0	1	0
Seventh Day Adventists	2	0	2	0

(Denominations not in this list gave no answer to either of these questions.)

Those who answered "Yes" to question 1 said that they had the chance to learn about the worship service from time to time in the following meetings: Church officers' meeting, group meetings, Church school teachers' meeting, Church training course, retreat (*shuyokai*), study group, soldiers' group (Salvation Army), and in the worship service itself, also, through the sermon, in special lectures during Lent, in preparation for Baptism,

before the Communion service, and through church publications. There is one church which gives some explanation to the congregation after the service.

Mainly the minister takes responsibility for education about and leadership of worship. There are almost no Christians who study or discuss worship on their own initiative, and only two or three churches which have special groups to study or consider worship.

In answer to question 2, people said they have the chance to consider the worship of their church in the following ways: At the church officers' meeting, at the general meeting of the church, at a training course, at the Church school teachers' meeting, and through personal suggestions and criticisms, and through the minister's sermon and advice.

Many churches gave no answer to this question. Does this fact show that the faith and tradition of their church does not let them feel free to criticize?



14. Satisfaction and dissatisfaction with the form and content of the worship service

Answers to "Are you satisfied with the form (or style: yoshiki) of the worship service of your church at present?"



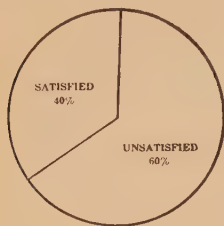
Points with which they are dissatisfied:

Points	Number of persons	%
Style of the service	5	17%
Atmosphere	5	17%
Spirit (seishin)	4	14%
Way of holding the service	4	14%
Time	3	10%
Sermon	3	10%
Congregational singing	3	7%
Other	2	11%

As for those who gave no answer, perhaps their church or their own feelings did not let them feel free to criticize, or perhaps they are not conscious about these things. Detailed comments are given below in section 16.

15. Satisfaction and dissatisfaction about the music of the church

Answers to "Are you satisfied with the music used in the worship service of your church?"



Points of dissatisfaction	Number of persons	
tempo of hymn singing:	16	26%
poor technique of organist:	15	24%
poor leadership of congregational singing:	10	16%
poor technique of choir:	8	11%
harmony:	7	10%
selection of hymns:	2	} 13%
suitability of prelude:	2	
faith of choir members:	2	

As many of those who answered were musicians, it is natural to find much dissatisfaction with church music. Detailed comments will be given below in section 17.

16. Reasons given for dissatisfaction with the worship service and suggestions for improvement

We have seen above that dissatisfaction was expressed particularly with the style, atmosphere, spirit and way of holding the service, and with the time and the sermon. For example, of atmosphere they say, "It lacks dignity and solemnity," and "There is no feeling of unity." As to time, they say, "The sermon and announcements are too long," and so forth. Let us look into these opinions more deeply and at the longer comments given by some who answered the questionnaires.

Form of worship—to have the Sacrament more often:

"We should have the Sacrament at least once a month, shouldn't we? I would like to have more occasions for the prayer of the congregation. I would like to hear more about church members in the announcements." (Kyodan church organist)

Lack of solemnity in the atmosphere of worship:

"As the building is used for another purpose, it loses its solemnity. I would like to have a more calm and settled (*ochitsuita*) place." "I want to leave more quietly after the worship service. I want people not to speak loudly." "There is a mission school near and, though those young students make the atmosphere young and gay, they deprive the church of solemnity." (Kyodan church organists)

Congregation does not know the spirit of worship; don't keep customs by mere force of habit.

"I want the congregation to understand more clearly the meaning of each element of worship (e.g. praise, prayer, etc.). It is bad to keep customs by mere force of habit (*mujikakutekini*). If there is anything which seems to be against the true purpose of

Christianity, we had better cast it out and simplify the worship. The problem of arranging the worship magnificently is for a later time." (Anglican church organist).

A shorter service, and one which fits Japan

"Shorter and simpler worship is desirable. The form of worship must fit Japan and not be a direct importation (or "literal translation": *chokuyaku*) from other countries." (Anglican church organist)

Short, penetrating prayer

"Some preachers pray too long. I want to have prayer which is quieter and goes deep (penetrates: *shimikomu*) into the heart of a person whose heart is really collected (*kokoro no komotta hito no kokoro ni*)." "The Lord's Prayer and Confession of Faith are said too quickly. We had better say them appreciating the meaning of each word quietly." "Prayer at the offering must be to the point and without unnecessary things." (Kyodan church organists)

Use of Church calendar and of music

"We must think about the use of the Church calendar." "We should lead the whole worship service by music, and should stop announcing the number of the hymns." "I am sorry that we have no choir just now. A choir is necessary to lead the congregation's hymn singing, but we are too busy taking part in other church activities to make a choir. It is also a problem that the congregation does not have a deep interest in Church music." (Kyodan church organists)

17. Reasons given for dissatisfaction with church music and suggestion for improvement

The reasons given are listed above in section 15. Let us look at the longer comments which some people added in the questionnaires.

Slow tempo of the congregation's singing

"In Japanese churches, hymns are sung too slowly. Therefore we must practise singing them with the right tempo. That is the responsibility of the organist, the minister and the choir." (Kyodan church organist)

Poor musical technique of organist

"Because of the place of our church, we cannot have a good organist." (From a Kyodan church in Koto-ku). "We want a guidance book on Church music." "Guidance in the technical field is necessary." "Even if a short course is held, we cannot make use of it, for it is too technical for an amateur." "We think we must have a full-time organist, just as we have a full-time preacher." "An organist must try to promote his faith as well as his technique."

Leadership of congregational singing

"We want a good leader." "As the leader is not a professional musician, our practice is not thorough, and as the congregational singing practice takes place after the service, there are few who take part in it." "The tempo is slow, for there are many old people. If a choir helped in the service, it would lead them." (Kyodan church organists)

Hymns suitable for a worship service

"I think it would be good to use the Gloria Patri and Amen Chorus more." "Sometimes we sing hymns that are unsuitable for a worship service. We should sing serious (*majime-na*) ones for worship. We must make a clear distinction between hymns to be sung at a worship service and those to be sung at a Bible class. It is good to sing such songs as German chorales at a service." (Kyodan church organists)

"We need more worshipful (*reihaiteki*) songs. We put too much weight on Gospel songs." (Independent Evangelical Church organist and youth leader) "Some of us feel resistance toward the foreign missionaries who want the worship service to be in the style of a kind of evangelistic meeting. Some organists play hymns like jazz. To this what answer shall be given? Also we want to have hymns for the choir, as there were in the old hymn book. We want to omit some useless hymns and, instead, add some hymns with more freshness which are fit for the new generation." (Baptist church organist and choir director)

Developing the choir and selecting its songs

"First of all we church musicians must have courage to ask support of the church officers to make a place for the choir where it is most convenient for it to sing. We must be courageous also in our selection of songs and in using Mediaeval works and Negro spirituals. Also we need much time for practice, appealing to the choir's consciousness that they should develop their technique." (Kyodan choir director)

The importance of good Church music

"In the Meiji Era the Church led the people in the field of music, but it is a pity now that the people are ahead of the Church. If holy Church music does not sweep over Japan, Westernizing the people in an elevating way, evangelism in Japan will not progress. Of course, preaching is most important, but we must also rediscover the strength of praise by music. But at present we give only a very small percentage of our effort to music. The poverty of Japanese Christians' elementary knowledge of music is astonishing, and many ministers have no musical sense. (Anglican church organist) "It is desirable that Japanese ministers recognize and understand the importance of music and more and make effort for it. Moreover, we want to add the musical element to the worship service more and more. To do this, a good organ and a trained choir are necessary. Still more, the training of the congregation in hymn singing is indispensable." (Kyodan church organist)

Technical and economic problems affecting church music

"We want to have a special course to give organists a chance of technical progress. The training courses that have been held up to now have been too expensive and too specialized and technical." (Evangelical Lutheran organist) "We hear that people are wanting a simple and good training course for the amateur leaders of church music. All courses of this kind are apt to be only for professional musician." (Nazarene choir director) "We want a chance for the training of choir directors. We now are aware of this need, but we cannot expect it to be met because economically we are too weak. We

are hoping eagerly for the time to come." (Kyodan church organist)

"Each church should have a better organ." (Kyodan church organist) "We want to import pipe organs or Hammond organs without paying the tax. We would like foreign churches to send us organs. We want to be encouraged in the development of Japanese Church music." (Anglican organist) "We want to have many kinds of organ music books." (Evangelical Lutheran) "We want to print scores freely. Copyrights are too troublesome and expensive. If each choir member does not have a score, they cannot sing."

Broadcasting

"Can we have more and more broadcasting of Christian music? We want to give the people as many chances of hearing Christian music as we can." (Nazarene choir director)

Japan and A Christian View of History

DAVID SWAIN

If the Christian insists upon the claim that "God is the Lord of all history," then he must certainly want to look at actual history to see God's will at work in it. In doing so, there is a natural tendency to look for some kind of pattern.

The idea of the dialectic of thesis and antithesis working into a synthesis is a particularly attractive one. The late Archbishop William Temple has produced a very carefully thought-out study with this idea as its basic theme. Otherwise known as the "dialectical pattern of history," there is good reason to take it seriously. It develops not only chronologically but within the structures of a civilization at any period. That is to say, an interplay of value and counter-value is always going on within the structures of a culture; and this is both healthy and necessary for cultures, but "safe" only when it tends toward some synthesis which embraces both.

In the sweep of European history there is an interaction of religion and society which works itself out in a process of thesis, antithesis, and then synthesis. There are many levels or facets of the changing scene, such as economy, art, science, and philosophy which are enriching parts of that process. Any temptation to think of a "pendulum swing" as dialectic should be avoided. A pendulum, after a few movements to the left and then the right, settles down into an inactive middle position. A dialectic evolves, in a movement of swing and counter-swing, each movement retaining the good of the preceding movements, in the direction of the greatest "good," some ultimate good which is the "intention" of the dialectical process.

Thesis is generally a strong, healthy thrust to build a society which will incorporate certain primal values. In European history this was the mission of the Roman Catholic Church. It is rarely a complete and wholly successful thrust, and so necessarily under-emphasizes some counter-value, or leaves it out. So there arises the second phase, a strong, healthy effort to bring the other side into the picture. It may be merely a negation of thesis. It is likely to contain some denial of its own point of view, as a kind of left wing of criticism. Pro-

testantism was this antithetical movement in European history, accompanied by significant contributions of modern science.

With the coming of the day of real operative power on the part of antithesis, a crisis is reached, when, in the original meaning of "separation," a tear appears in the social fabric; it is a time for *decision*, it calls for synthesis, a bringing together of the values sought in thesis and antithesis in a search for a new wholeness, which if achieved, is more desirable than either thesis or antithesis taken alone. This is surely the point at which we stand today.

In European history the chronology might run:

0—1500 A.D.	Thesis
1500—1940 A.D.	Antithesis
1940—?	Synthesis

The dates are arbitrary, and someone might argue for adjustment by a decade or two either way. The important thing is to see that the thrust of Christianity in European history intended a new society based on the values of *order growing out of Christian unity*, and the *ascendancy of the spiritual* over all else. It was a remarkable achievement, but since in the interest of order, the values of *individuality* (personal responsibility and freedom) were soft-pedalled, an antithesis movement was inevitable within the Christian thrust in Western society. The Protestant side of the thrust, as strong and healthy as the Catholic in its demand for order and spirituality, is "incomplete" in overstating the case for individuality. So, today we are faced with a crisis of decision to preserve the good on both sides, and bridge a gulf which otherwise bids fair to widen. It has been said that the relation of Church and Culture involves many levels of culture, such as economy, art, science, and philosophy. Each has its own timetable of dialectical development, but each is a vehicle for the values which emerge from the religious, and society is the beneficiary or victim of how well or poorly the values are held in balance, and are made effective in actual social relations.

I believe that there is at least one clear indication emerging from the encounter of value and counter-value in the present crisis. In that encounter, in which the world threatens to split apart at the seams, there goes forth a call to *unity* which would preserve both order and freedom in some new *community*. Politically, it is expressed in the United Nations effort, but it did not originate there. The valuation of community is and has been from the beginning integral to the Christian thrust. The "chosen people" of the Lord are first the Jews, and later, as "members in Christ," the Church. The most significant objectivization of this in the present is the *ecumenical movement*. This can be seen from

the fact that it is not so dependent upon the contingencies of world history as are lesser forms. (The world in 1938 was fast breaking into warring camps as the decision was being made in church conferences at Edinburgh to work toward a World Council of Churches, though this decision waited ten years for the smoke of World War II to clear before in Amsterdam, in 1948, it went into effect.)

From the European experience, some judgments can be made that might prove helpful when looking at other cultures.

1) It was of *long duration*; hence, the shifts from phase to phase were rather *moderate*, although the antithesis was so long in coming, that an impatience for it erupted into some violence. This violence, with its resultant fragmentation of society, drove home the need for synthesis.

2) The long duration permitted gradual adaptations in schools, families, states, and even thought patterns, as required in dialectical change.

3) Europe has enjoyed a wide participation, that is, participation of all Europe in all phases, particularly in terms of the heart of the dialectical process, the religious. What of America? In the first two hundred years she underwent her thesis—in the North American continent, a strong, healthy thrust to build a new society on largely Protestant principles, in the South, on largely Catholic ones. Let us consider only North America for a moment. The thrust from the middle 1600's to the middle 1800's achieved its objective to a certain extent—a Protestant culture. But then voices arose that said Protestantism was also an implicit affirmation of the right *not to believe*, and thus appeared the thrust of secular antithesis from which we have not recovered yet. But half a century of unrelieved tension, conflict and tragedy has shaken the confidence of this antithetic thrust. And the same rediscovery of the Bible and therefore of theology which served to prepare the ground for the ecumenical answer in Europe, is taking place, indeed finds its origins in, the new seeking after a synthesis in North America. A new assertion of the central place of religion in our common life is not just a return to the fragmental witness of early Protestantism in America, but there is a new sense of *community*, and the ecumenical movement is as much our own answer, or new thrust, as it is anybody's.

Recalling Europe's dialectical development, we can make the following observations about America's:

1) America's experience has been, compared to Europe's, decidedly *short in duration*.

2) Being able to draw upon Europe's experience has helped her to avoid

the violence of shift, and to make transitions rapidly yet productively.

3) North America has enjoyed the same wide participation, with the religious factor still at the heart of the development.

Now we face the question which concerns us most: is it possible to discuss Japan using the same categories? Certainly, in Japan's encounter with and response to the West, there is a thesis, antithesis, and the possibility of synthesis. A chronological scheme would look something like the following:

Tokugawa period	Thesis
Meiji and Showa	Antithesis
1945 — ?	Synthesis

The three hundred years of the Tokugawa period before Perry (1853) was a period of nearly absolute rejection of all things Western, including the Christian evangel. The Meiji period saw an enthusiastic but partial acceptance of the West, particularly the technics of its material advance. From 1945 on, we must ask whether, in the face of the crisis forced by defeat, there is a possible synthesis of these two tendencies, what type of synthesis is needed, and how is it to be achieved?

Japan's experience was:

1) In the first (Tokugawa) phase, a period of intense development of the details of social life, but in overall cultural development, comparatively little change.

2) The transition to the second phase of dialectical development was far too *accelerated*, and therefore, quite *violent* in both outward and inward changes. Hence, this period was culturally destructive, both of certain national values and of international possibilities.

3) Not only *insufficient time*, but *insufficient participation* has plagued Japan's experience. Professor Arnold Toynbee has indicated the difficulty of trying to adopt the tools, the technics of a culture, without receiving also its germinal spirit. Because America was built on the best of Europe's spirit, Christianity, it was able to build a new society, suffer comparatively rapid change with little violence. Japan's partial participation at too fast a pace made inevitable an inadequacy in the response to the West, and to the Western presentation of Christianity.

This suggests that the need for synthesis which exists and is felt to some degree in Europe and America is matched by a similar need in Japan—however little developed the sense of need may yet be. Of course, the specific content will vary in many ways. But the basic need is there in all three cases: It

has been mentioned that the deepest response of the West to its own critical situation is being made in terms of the value and the concept of *community*, a community with its roots in that which is "beyond" human power and history, a spiritual community—the ecumenical movement. Japan is in a position, through her Christian minority, to participate in this community. It cannot be a full and complete participation—not because all Japanese aren't Christians, (all Westerners aren't either)—but because Christian values are not sufficiently rooted in Japan to provide, as it were, a "grammar of the social composition," as they have done, and it is—hoped may yet do, for the West. But it will be a participation, in so far as it is Christian, which will be enheartened by a search for the same common synthesis, a true and universal community. Before, it was a partial participation at the edge of things; now, a strong (though minority) participation sharing in the heart of a world-wide thrust toward synthesis. The possibilities are beyond what we dare dream.

One thing needs to be made most clear at this point. Whole-hearted participation of Japanese Christians in the ecumenical movement as a thrust toward synthesis, does not mean in any sense a "joining of the Western bloc" by Japan, nor any kind of capitulation to the West. For the West and Christianity are decidedly not the same thing. Christianity is not of man, but the vehicle for the working out of the purposes of God, as begun, continued, and to be fulfilled in Christ, by God Himself. The West, of course, has never made a fully complete response to these purposes—but what was *good* in both thesis and anti-thesis, and in the promise of synthesis, all find their source in God and His purposes. The same is open to Japan here and now; not from the West, but clearly from God.

We do not conclude that Japan needs a new thrust because it is needed in the West, and therefore, Japan should follow the West. But as God wills community for the West, split in many dimensions, so community would appear a value and concept which expresses God's will for Japan. Japan has had "community" before; but this is to be community as informed by God's Spirit, helping Japan to overcome that isolation which has plagued it for centuries, in ancient days by direct choice, in modern times indirectly, as a result of over-zealous nationalistic policies.

The Christian gospel which offers a way of reconciliation and positive community, to a West seeking to realize a synthesis of freedom and order as promised in the "Good News" of the gospel, is no less relevant for Japan, as it stands in deep need of a new definition of order, a new experience of freedom, and a new

chance at real community.

* * * *

A word about communism. As a political movement, one must deal with it on the basis of research into the nature of the political situation in the West and Japan. As a valuational thrust pervading culture, we find it is a critical development in the antithetical phase of the dialectical progress of European history. It is a critical complaint that in neither thesis nor antithesis had there been sufficient effort for justice. This Marxian critique of the West does not assert any new values other than those of Western Christianity, but offers a new method of attaining them, particularly justice. This is to be accomplished through the "perfect social organization"; but in the process, justice undergoes redefinition, and the spiritual basis of the value that communism would champion is undermined.

Now, what has been written here? That Japan has no right to her own history, but must be judged by the processes and development of the West? No, definitely not! I dare say this would be satisfactory to neither Japan or the West. It is implicit in our Christian faith that each person, each nation or people is entitled to the chance to work out its own way, and, indeed, that God has a special plan for each.

But it is assumed that neither Japan, nor any nation in the modern world has the right or practical possibility of being untouched, uninfluenced, or to hold back its own contribution. To be sure, we cannot *force* peoples into community any more than one can force his way into a real community.

All nations alike are confronted by God's purposes for "the healing of the nations," the bringing of order out of confusion and separation. These purposes He declared first unto the Jews, but through them He purported to bless all nations, especially in and through the Messiah He has sent to them in these latter days.

It is simply an historical fact, not necessity, that God's Word about His purposes has been carried forth by Western messengers. It might not have been so. There are indications that the Nestorian Church east of Palestine, a millenium ago, was larger than the Church in the West—until the Mongolian hordes wiped it out; yet it might have been the messenger. Or, the Mar Thoman Church has been in India from the beginning; it might have been the messenger. Or, it is said that the two Polo brothers on their first trip to East Asia found a reception unrepeatd in later history; the Ghengis *asked* that Christian missionaries be brought along on the next trip, for the reconstruction of his domain. But on

the way, the two missionaries selected, fearing what lay ahead, turned back. Or, Japan might not have turned its back on the first Christian evangel at the beginning of the Tokugawa period.

These are suppositions, however, and the situation we face today is far different. The Word has come. There has been the response of acceptance and new expression. As for the Japanese Church, she is a member of our Lord's body, not as an "accidental" appendage, but as an integral, necessary part. It is simply held forth here that what is preached to its members for their individual salvation is also to be understood as the way of salvation for the country. This can easily be misunderstood. But in the same sense that a "creative minority" was "saviour" to the crumbled Greco-Roman empire, so it is suggested that the Christian minority's role in Japan is one of taking the lead in the task of rebuilding shattered hopes and values. This way lies the promise of bringing the nation into the "community" of the desired synthesis. If this road is taken, a road begun, continued, and leading to something greater than the localized interests of West or any other, then her future is secure, her present meaningful, her past redeemed. The onus of being "subservient" is gone, for we are all now servants of Him who alone is worthy to be Master.

Japanese culture, and Christianity. The latter is for all peoples in all time and places; the former is for a particular people at a particular time and place. Like all forms of culture, it too must pass, change continually, adjust to Him before Whom all knees are to bow. That this is a lesson no less to be learned by America and Europe, is the ground for presuming to have such an idea in respect to Japan.

Missionaries and Ecumenicity

MICHAEL H. YASHIRO

It is now ten years since the reorganization of the National Christian Council in this country following the war. The Council has done a great deal for the ecumenical activities in this country during these ten years; however, it has been criticized by Church leaders abroad as well as here in Japan. I should like to state some important points concerning the status and activities of our National Christian Council.

1. Everybody knows clearly that the National Christian Council is not properly Japanese. Its activities are dependent on the resources received from the Mother Churches abroad, mainly in America. It is not an exaggeration to say that our N.C.C. cannot exist without help from abroad; consequently little initiative is taken by Japanese Christians. We have been too busy adopting new ideas from abroad, as well as attempting to interpret and understand some significant work done by the Mother Churches. There are very few people among Japanese Christians who really think of the vocation and task of our National Christian Council deeply enough.

As you know, the Nippon Kirisuto Kyodan and the Nippon Seikokai are selfgoverning, autonomous Churches, and in fact, these two denominations are the only Japanese members of the World Council of Churches. After having been impressed by the formation of the World Council of Churches in 1948, and the impetus for the unity of churches had been given by the various distinguished leaders of Christian Churches throughout the world—such as Bishop Stephen Neill of the W.C.C. Dr. Ransome, Dr. McKay, Dr. Decker of I.M.C., Dr. and Mrs. Manikam, East Asia Secretary of the W.C.C. and I.M.C., and Bishops Sherrill and Fry, Presidents of the National Christian Council of Churches in America—yet we were unable to enter fully into the activities and efforts of the new ecumenical vision.

Everybody feels familiar with the South India Church problem and is eager to visit and study this Church. Whatever the opinion held may be, everyone agrees that the achievement of the formation of the Church of South India is a great Christian witness in the present world. But for our N.C.C. the Church of South India is far away from us. It is really a disgraceful thing to ignore this Christian witness which has taken place in our neighborhood.

Where should we look for the failure in our National Christian Council?

2. The structure of our National Christian Council is out of date. We have now in Japan over eighty different denominations and only six of them are members of the N.C.C.

At the same time, we have about eighteen organizations which are also members of the N.C.C.

I always think it is a mistake for us to have organizations or institutions as members of the National Christian Council, even though they belong to the Church. The Church is the Body of Christ, but an institution, whatever its glorious task may be, is not the Body of Christ.

In this varied membership it is impossible to discuss the primary goal of Church unity. Besides, it gives the public in this country a rather weak interpretation of the Church and Christianity. Very often people get the impression that Christianity is a kind of social movement, or welfare activity, or a movement toward purity of living in a material sense. Christianity is not a philanthropic activity.

Think of the branch of the International Missionary Council. In America it is called the National Council of Churches, of Christ, or the NCCC. In Canada and all other countries the same organization is the Council of Churches. There is no single organization such as we have in our National Christian Council.

Of course, this is mainly the fault of the Japanese Church leaders, but at the same time I should like to point out that some of you older missionaries who were in this country before the war, are supporting the present structure of our Council. Your attitude exerts a great pressure. I have been trying to change the structure of the National Christian Council in Japan to make it more effective in its primary task, but I hope that you, also, will think of this.

The unity of Churches can only be achieved by prayerful consultation between Churches; not with institutions of Churches. The institution is the organization which must welcome anybody regardless of the difference of denomination, even differences in faith. So, the primary task of the leaders of the Churches is to develop a favorable atmosphere for these discussions.

3. Another weakness of our National Christian Council is the fact that we are engaged in enormous activities which are certainly beyond our capacity. The N.C.C. has become too strong an organization in this country; yet, as I stated above, these enormous activities are carried out only by the generous help from the Mother Churches. It has been of tremendous importance for Japanese people to be helped by the Church World Service. It is a glorious work that AVACO* is doing. Also, a fascinating new work which we have now is Public Relations. Besides these, the N.C.C. has a strong department called the Department of Publications.

A study of post-war Mission Theology shows that everyone agrees it is time for us Japanese Christians, as well as missionaries who work in this country, to establish a strong indigenous Church. The attitude of any Mission Board or the National Council of the Episcopal Church in America is in favor of letting the Japanese take the initiative in Church work in order to establish the indigenous Church. The present situation of our

* AVACO is the audio-visual activities commission of the N.C.C.

N.C.C. however, is just opposite to the aim of Mission Theology, as well as the purpose of the generous help given by the Mother Churches. I say this, although I, personally, know the necessity for the work of the Church World Service. Also, it is clear that our churches are not able to carry out the new activities such as AVACO and Public Relations by themselves; however, it is not necessary that these activities be departments of the National Christian Council. It would be easy for them to be independent organizations, ecumenically organized.

I am particularly unhappy about the situation regarding the Publication Department of the National Christian Council. The work of Public Relations and AVACO are quite new projects in this country, and they do need help. When we think of the Publication Department, I feel the situation is quite different. About twenty-eight keen Japanese laymen boldly started publishing material which they felt would be helpful to the Christian effort, and they received no help whatever. In the Kirisuto Kyodan (United Church of Christ) there is a splendid publishing department. There is also the Shinkyo Shuppansha. To have another publishing society in our N.C.C., and one which is receiving help from abroad, is not fair to those Christians who have been working so hard to help the evangelistic work in our churches. In addition to this there is a wrong principle involved in the N.C.C. publishing work. They publish books because they have received the funds to do so, not purely because of necessity. This is not the right principle for Church publication. Think of the Bible Society. They are not smart business men, and every branch of the Bible Society is always struggling for funds for their publications. Yet the Bible Society is the largest publishing society in the world. Think of the existence of the Kirisuto Shimibun. It is the only interdenominational Christian newspaper in this country. They are not receiving help from any country, but because of Dr. Kagawa's devoted effort and sacrifice it has been able to carry on.

I, personally, hope to make our National Christian Council a smaller organization, receiving less help, but encouraging our people to see and realize the necessity the significance of the task of the National Christian Council for the Ecumenical Movement, so that our people will be able to support this organization. In saying this, I know this is a great challenge to the present organization of the National Christian Council. There are several reasons for this statement:

1. Legally speaking, for instance, AVACO is a committee appointed by the N.C.C. They have property, they sell materials, and a certain amount of business activity must be carried on by that department, so it would be better for them to be organized separately as a legal body.

2. If we think of efficiency, it is a disadvantage for the National Christian Council to have many departments. A weakness of the N.C.C. just now in Japan is the fact that the same person is a member of so many committees. The result of this situation, I am sure, will be general failure in any missionary activity; that is to say the glorious work cannot be continued after that key person must give up his work. It is a primary duty for us, therefore, to find new, vigorous young Japanese Christians and missionaries to carry

on those activities.

3. Theoretically our present National Christian Council is not in a position to carry out its primary duty for the Ecumenical Movement because we have too much to do with all kinds of activities which have enormous relevance in the secular world.

In writing this, I know it is too bold to state my frank opinion of our National Christian Council, but as we all know we are facing the Centenary Celebration of the Protestant Churches in this country. It is easy to pass a resolution to have a celebration in Tokyo in 1959; it is also not difficult to find a fine preacher and a well organized choir for the service, but I feel strongly that the Centenary Movement should have started by now so that we will be able to offer newly gained souls to our Lord in commemoration of the sacrifice and effort of the first missionaries for our Lord. In doing this we must be strong enough to see the weakness and failures of our predecessors, as well as their strength and virtues, while we are offering our thanksgiving to our Lord for their great unselfish effort for the Church.

F.C.M. Conference --- Nojiri 1956

"Jesus is Lord" was the theme of the annual Conference of the Fellowship of Christian Missionaries held again this year at Lake Nojiri.

Among "highlights" of the Conference which attracted some 250 missionaries was an address* by the Rt. Rev. Michael Yashiro, Presiding Bishop of the Nippon Seikokwai. In his remarks Bishop Yashiro critically reviewed the National Christian Council as well as other aspects of "interdenominational activity" in Japan.

Special attention was given for the first time at a Fellowship Conference since the war to the particular problems faced by missionaries who have emigrated from China. The Rev. Egon Rinnel, who resided for some time in Communist China and served the United Nations Commission in Korea as the interpreter for the Chinese, was unusually helpful in this connection. The discussion of the "emigrés" problem and the current situation in Communist China gave many a new understanding of the situation of the Church there and a will to be more earnest in prayer for it.

More intimate fellowship and effective discussion was made possible by dividing the Conference into six small groups for part of the morning meetings, a method commended as successful; hope was expressed for even smaller groups another year. Also there were a number of panel discussions among which that on "rural evangelism" was thought to be exceptionally "valuable".

The Conference is brought to a close with a service of the Holy Communion, according

* The address is printed in the author's own abridgment, elsewhere in this issue.

to a different rite each year. This year, the Celebration was according to the Anglican Rite.

Certain decisions taken in the business sessions at the Conference are worthy of note. Of these is the decision to continue *The Japan Christian Quarterly* as the "house organ" of the F.C.M., but with the possibility of a change of name, and the decision to have the Japan Christian Year Book published hence forth by the N.C.C. Also, a motion to cooperate with the Evangelical Missionary Association in Japan in the matter of publishing a directory of missionaries in 1957 was approved.

The president of the F.C.M. for the coming year is to be the Rev. Dr. Olaf Hansen of the Evangelical Lutheran Church. The other officers are, vice-president, the Rev. Raymond Hammer; Secretary, the Rev. B.L. Hinchman; and treasurer, the Rev. Paul Oltman. The Rev. Arch. Taylor was chosen to take the editorial responsibility of the *Quarterly*.

Mention must not be forgotten of the part of the Tokyo Council of Church Women, a group mostly of "non-missionary" ladies, in helping make the Conference interesting with their book on *Missions at Work* and colorslide sets on the Church in Japan, compiled after considerable observation and study. A Number of publishing houses also contributed interest by display of their materials.

Perhaps the outstanding inadequacy of the Conference was the failure of electricity during a slide-lecture one afternoon . . . with second-place honors going to the failure of the cookie supply at the Conference tea (children's opinion) . . . It is evident, therefore, that the Conference was, on the whole, satisfactory.

Harold J. McSherry

outgoing President, F.C.M.

From the Japanese Pulpit Sacrifice of Praise and Thanksgiving

YOICHIRO SAEKI

But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself. And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

(Hebrews 9:26—28)

Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.

(Hebrews 13:15)

The annual *omatsuri* festival of Shinagawa Shrine and of near-by minor shrines is coming soon. This is a big occasion. Every year women of the house are busy making new *yukata*¹ for their family, and preparing for a feast. Higashi-Shinagawa, a community composed of poor fishermen and laborers and also having several restaurants of questionable trade, raised ¥500,000 during the past year to build its new *omikoshi*² and thus overcame its inferiority to neighboring communities.

People have celebrated this occasion with increasing enthusiasm in the last few years as a reaction against various attempts to break down old Japan and her feudalistic social order and customs. In fact, *omatsuri* is the only occasion for people in this huge city of Tokyo to regain the sense of solidarity and unity of the community. Thus it is a communal attempt of anti-modernization, anti-urbanization, and of anti-individualization. Everybody wears the same *yukata* robe, drinks the same *sake* wine, decorates his door with the same lanterns, and young and old join in carrying the one *omikoshi*, the heavy portable shrine. In so doing, they affirm the old feudal tie, the status quo of the social order, and

1. Light-weight kimono

2. Portable shrine housing the local deity

the morality of feudalism, *giri to ninjo*.³ But the shrine has become a mere symbol of the social order which itself has become a god, something divine.

From the view point of a Christian, we must note three things. The first is the desired unity of communal life. The second is the nature of offerings people make. The third is the cleansing of sin and the benediction sought by the people.

To consider the first, one must see what kind of religious life people are leading during the rest of the year in contrast to *omatsuri* season when unity is achieved in one sense. Many of us know that the common life in Japan is a sort of department store of gods. There are house gods, ancestor gods, kitchen gods, a furnace god, etc. Each part of a house has its own god to safeguard it, and there are specialist gods for childbirth and for various diseases just as doctors have their own specialities. In naming a baby, when moving or building a house, for marriage and for other events of life, people must go to fortune tellers for counseling. All of these gods and religious practices are given places side by side in the common life of the people. This 'side by side' relationship is characteristic of Japanese religious life. None of the gods is a jealous god, exacting sole loyalty. There is no center in the religious life, because there is no central god under whom all other gods are subordinate. I know a pious old lady whose monthly schedule is packed with required visits to various shrines and temples, although she confesses that she no longer fulfills all of the obligations as she used to because of lack of time and transportation expenses.

Therefore the unity seemingly achieved at *omatsuri* season has no reality in life during the rest of the year. For at other times, there is no unity nor solidarity. Everybody is believing some different thing. Thus there is a deep anxiety and uneasiness in the communal life of the people, and this anxiety breeds a *deeprooted* disbelief in anything. Although they do not so intend, people are thus denying one god while attending another. What they really need is one god who can prevail over all other gods, and to whom all the rest of the religious life can be subordinated. Then *omatsuri* can become more meaningful, substantiated by the content of the life of the community during the whole year.

Any *omatsuri* or worship is an offering to diety. And the content of this offering is not only what is done at *omatsuri* or worship, but it should include the total life of the worshippers. *Sake*, rice cake, or money are contributed as an offering not so much for thanksgiving or praise, but as an offering for the

3. obligation and sympathy

remission of sin, for safeguarding from the threat of evil and uncleanness, or as petition for benediction. By making a sin-offering a man who lives an unjust life may think that he can secure remission, but at the bottom of his heart, possibly unconsciously, he is aware of the fact that such an offering as money or *sake* offered at *omatsuri* is not efficacious. Unity of the community is an ideal offering, but how can such a unity be offered at *omatsuri* when there is no actual unity as witnessed in the rest of the year? So here lies the chief source of anxiety in people's religious life. And on the part of the religions themselves, there is no assurance that they can hold people's hearts fast to them; therefore, very often, threat, condemnation and evil predictions are used as a means to draw people to them. This religious life of the common people in Japan is pathetic. Why is it so? Let us turn to the Word of God written in the Bible. Of idol worshippers, Psalm 135 says:

The idols of the nations are silver and gold,
the work of men's hands.

They have mouths, but they speak not, they have eyes, but they see not, they have ears, but they hear not, nor is there any breath in their mouths. Like them be those who make them!—yea, every one who trusts in them!

Idol worshippers become like an idol; deaf, dumb, and dead. Because they cannot hear the Word of the living God, they are deaf. They cannot utter the word of praise to their Maker; therefore they are dumb. And because they have not eternal life, they are dead. After all, idols are no-God.

What they need is the one God, Who alone is true, living and almighty. He who is God of all things, not only of parts of a house, of the body, or of certain events, but of all things visible and invisible which He made. He alone can give unity to the life of people and community. Everyday our life can be directed by His Lordship, for every part of our life is under His care, and every happening in the life of the community and its members is under His providence, instead of being under a mysterious fortune or demon. Moreover, His righteous and gracious will is known to us through Jesus Christ. We do not need fortune tellers to help us to know His will. God, the Father of Jesus Christ, He only can be the centre of personal and communal life, and none else. Only with Him in the centre of the community, can be fulfilled what is sought at *omatsuri*; that is, unity. And, too, the worth of individual members is not neglected for the sake of communal order. Therefore one must insist "let God be God." Let Him sit in the central throne of communal life, and to Him only

glory and praise should be given. *Soli Deo Gloria*. In the Christian Church this is done. All members are one in worship of God, the Father of Jesus Christ our Lord.

The second and the third points ought to be considered. The nature of the offering which people make at *omatsuri* may be manifold, but religiously speaking it is an offering for the remission of sin, and for the removal of curses of demons and gods. In some other newly emerged religions, offerings made are almost exclusively with hope of increased benefits.

Here again one questions: Can an idol forgive the sins of man? Certainly not. This is clearly shown in the religious practices. At annual *omatsuri* or any other occasion that people celebrate they must make a sin-offering, so to speak, and the priests must respond with a ceremony of absolution and exorcism. This annual necessity of absolution shows the inefficacy to forgive sin or to chase out demons. For even when believers are cleansed and have demons chased out at *omatsuri*, they must still go to other gods in the coming year for the exorcism of demons and for the remission of sins committed in various areas of life. On one hand, this shows that no one of these gods can take away man's sin, and on the other that not even this totality of gods can do so. Indeed, very often an offering made by a man who lives an unjust life becomes an affirmation and justification of what he does in his everyday life, instead of an offering of a contrite heart. This is a terrible thing. The fact that he has to repent and needs forgiveness stands solemnly forever, although he has perverted its meaning as well as his own intention.

What the New Testament shows us about Jesus Christ is exactly the answer and the fulfillment to the human need which is expressed in the *omatsuri* offering. Jesus Christ, though he was God, became man; that is, He led a human life as we do. Yet, during His earthly life, He prepared Himself as a perfect offering. When we make an offering, whatever form it may take, what we offer is not only the form, namely money, material things, or worship, but the actual content or substance that is behind the form. When I present a box of candy to my sister, what I give is not only the box of candy itself, but also I give my care for her and appreciation of her, which underlies the whole of my relationship with her. I choose the way the box is wrapped and the way it is to be delivered to her, according to my judgment of her taste and of what would please her. All of these considerations as well as the gift itself are the content or the substance of the gift. The same is true of an offering to a deity. The content of an offering is our life. Therefore, when the Bible says

that Jesus prepared Himself as a perfect offering, it means first of all that Jesus led a sinless and perfect life in the days of His flesh. Moreover, He took upon Himself our lives and in His life our lives are represented. So, when He offered Himself on the cross as a perfect offering, he became a perfect offering which man can never offer, although he always intends to, because no human offering is perfect and acceptable before God as long as man is sinful. Our life can never be sinless and therefore the content of any of our offering can never be perfect.

The tragedy of all religions and their offering is, in spite of any possible sincerity on man's side, that man can never offer a perfect offering to God. And no imperfect offering can be accepted by God, nor be efficacious for the remission of sin. Here lies the truth of the Gospel of Jesus Christ in that Jesus Christ became a perfect offering and He offered Himself for our sin. Our sin is forgiven once and for all by the perfect offering of two thousand years ago, Jesus Christ; and for those who believe in Him it is not necessary to offer sin-offerings any more. The sin-offering of Jesus Christ is in fact efficacious so that no repetition is necessary. Is not this really the good news? All that is required is for us to come to Him, to repent before Him and to believe in Him.

This is the work of the living God. He alone is able to perform that which none of the so-called gods can. While many people seek remission of sin at *omatsuri* and other occasions, without getting it, He only can answer this desire of men. The other element of the *omatsuri* offering is to exorcize demons and thus to secure benediction. But this world is made by God and under His care, which means that no mysterious and unknown power such as demons or fortune can prevail against Him. Everything is controlled by God's holy will and made known to us through Jesus Christ. Therefore, for those who believe in Christ there is no need to worry about demons nor to soothe them. God rules over everything with grace, love and justice, and He saves us. He does not deliver us into the hands of demons, but He makes us entirely free from them.

Thus we have seen the differences between the *omatsuri* offering and that of Christianity. The decisive characteristic of Christian offering and worship is that the offering which Christians offer to God is the offering of praise and thanksgiving. Christian worship is itself an offering of praise and thanksgiving, and it is not a sin offering or offering to appease God. When we praise God, it means that the power and glory of God are already made known to us before our act of praise begins. When we offer thanksgiving to God, it means that before we offer thanks, God has already done the work of salvation for us for

which we are thankful. "While we are yet sinners Christ died for us." (Rom. 5:8) Here the love of God is manifested. Christ appeared once for all at the end of the age to put away sin by the sacrifice of himself. And not only was He offered as a sacrifice for our sin, but He was raised from the dead and opened up the way to eternal life; that is the way to heaven through which our life and our offering can enter into the heavenly sanctuary. Here lies the basis of Christian worship, and the extreme difference between the worship of the living God and that of dead idols.

Therefore, we do not bring an offering for the remission of our sin, but the offering of praise and thanksgiving to God for what He has done for us. Here again the content of this offering is our life. We participate in Christian worship as an offering in which we offer our lives which are created anew by Christ. Thus worship is life. And the way is opened up into heaven for this offering by the sacrifice of Jesus, so that it can be acceptable to God. Moreover, we gather together on Sunday, the day of our Lord's resurrection, as a congregation of God, the Body of Christ, a new community. In the worship of a Christian Church the content of offering is not only the lives of the individual participants, but also the life of the new community called the "church." Here is the unity of communal life and it is a unity which is dedicated to God as an offering. This is the true unity under one living God who rules over every phase of life, both personal and communal, who safeguards the community and its members with His mighty hands, and who guides us into life eternal. In this *omatsuri* season, we thank God for the possibility of worship and for the reality of the Church, given through Jesus Christ. "Through Him then let us continually offer up a sacrifice of praise to God, that is the fruit of lips that acknowledge His name."

They Went Before

Descriptions of Christian Worship in the Meiji Era—Continued from

UCHIMURA'S DIARY

4. The student church and Independent Church is Sapporo

"June 2, Sunday (1878).—At 10 a. m. heard a sermon from Rev. Mr. H. At 3 p. m. after another sermon and prayers, RECEIVED BAPTISM from him, together with six brothers....Prayer and sermon in evening once more.

"A never-to-be-forgotten day. Mr. H. was a Methodist missionary from America who came once a year to render us help in religious matters. We remember how we knelt before him, and how tremblingly though resolutely we responded 'Amen, as we were asked to own the name of Him who was crucified for our sins.'"⁷

After describing each of the "seven brothers," then sophomores at Sapporo Agricultural College, he then describes the form of worship they worked out for themselves, before the experience of "metropolitan Christianity" described above.

"Such were 'the seven' that formed the little 'church.'...Our Sunday services were conducted on this wise: The little church was entirely *democratic*, and every one of us stood on the same ecclesiastical footing as the rest of the members. This we found to be thoroughly Biblical and Apostolic. The leadership of the meeting therefore devolved upon each one of us in turn. He was to be our pastor, priest, and teacher,—even servant,—for the day. He was responsible for calling us together at the appointed time, his room was to be our church, and he must look how we were to be seated there. He alone could sit upon a stool, and his people sat before him in the true oriental fashion, upon blankets spread upon the floor. For our pulpit the mechanical Hugh fitted up a flour-barrel which we covered with a blue blanket. Thus dignified, the pastor opened the service with a prayer, which was followed by reading from the Bible. He then gave a little talk of his own, and called up each of his sheep to give a talk of *his* own in turn. Sometime after we were baptized, Paul made a motion that some eatables be introduced to our meetings to serve as 'attractions,' to which we all agreed. Therefore, the first thing on a Sunday morning was for the pastor of the day to make collections for this purpose, and to provide for the meeting some sweet things...Thus provided, with water and tea besides, the service began; and when the pastor finished his talk, his helper distributed the cakes equally among the members; and 'talks' went on as we helped ourselves with these re-

7. Kanzo Uchimura, *How I Became a Christian, Out of My Diary*, Keiseisha, Tokyo, 1930, p. 18

freshments. Each one made his own characteristic talk. Hugh's favorite book was *Nelson on Infidelity*, and he condemned unbelief with his usual hatred against unfaithfulness of all sorts. Edwin would tell how Susie and Charlie saw the goodness of God in 'snow, beautiful snow,' and how the merciful Providence fed helpless little birdies with tender grubs. Frederick's talks were usually short. His usual subject was the majesty of God, and awe and reverence we should pay to Him. Charles would read a page or so from Liddon's *Bampton Lectures* which he specially ordered from England, but he could only half-understand what was stated therein, and we his hearers even less. Paul's talks were essentially argumentative, and were always scholarly and well prepared. Francis never failed to inculcate upon us something solid and thoughtful. Jonathan⁸ would pour out his heart before them, whether it be fear or joy that engrossed him at the moment. 'Kahau' read a chapter from the *Village Sermons* which we always enjoyed, but his talks were often altogether too long. Our sweet-meats were consumed usually long before the talks were over, and the rest of the time we kept our mouths moving by the occasional draughts of our unsugared and unskimmed tea. The dinner-bell at half past 12 o'clock was the signal for the close of the meeting. The apostolic benediction was said, and on we hastened to the dining room, after some four hours' continual sitting upon the hard floor...

"Our week day prayer meeting was held on the Wednesday evening at half past 9 o'clock. There were no 'talks,' but *all* prayed, and it took an hour for the meeting to close. An hour's continual kneeling upon the hard floor was not very comfortable."⁹

"Oct. 20, Sunday.—Climbed the 'Stone-Hill' with the 'seven brothers.' Prayed and sang as usual. Refreshed with the wild berries on the way back.

"We were not permitted to sing in our rooms, neither had we courage to do so, as we sang each in his own way, and there was no 'musical melody' in our voices uncultivated and tunes untutored. Paul said he could sing all hymns with *Toplady*, which was really the only tune he knew! Yet, hills and mountains could bear with our music, and God knoweth that our songs had one element of good music in them—the *feeling heart*."¹⁰

"Dec. 8, Sunday.—In evening, had serious talks with the 'seven brothers.' We confessed our inmost thoughts to each other, and promised to bring about great reformatations in our hearts."¹¹

"March 9, 1879.—A change in the way of conducting our prayer-meetings.

"We were afraid of 'synovitis' by too much continued kneeling. The general cry was for *short prayers*. The same things were not to be repeated in one and the same meeting.

8. Uchimura himself

9. *ibid.* pp. 23—26 In similar meetings more or less in this same tradition today (e.g. small meetings of Christian students, or college chapel services) what has become of two significant elements of worship mentioned here: kneeling for prayer, and the final benediction? Also, one might note that the Sunday meeting of Uchimura and his friends *began* with prayer. Nowadays one long prayer after the "talk" seems to be the almost invariable rule.

10. *ibid.* pp. 27—8

11. *ibid.* p. 28

This curtailed the service to about 20 minutes and we were not a little relieved."¹²

"Jan. 3, 1881.—Invitation from 'Palmyra.' Games and lots till 9 in the evening.

"Our Christian baccalaureates had their home, several of them domiciling under one roof. As their nest lay in the midst of a large farm, away from the habitations of human kind, we called it by the name of the city of the beautiful Zenobia, 'the city of the desert.' Such invitations were quite frequent, and they did much to knit our hearts together. We had our love-feasts, more substantial than those of the followers of Wesley, in that ours consisted of beef, pork, chicken, onion, beets, potatoes, all thrown into one iron pot and boiled therein. The Christians, both men and women, surrounded the metallic receptacle and feasted therefrom. Not much of etiquette in this, of course; but oftentimes severity in etiquette is inversely proportional as the square of distance between the communing hearts. 'Men who ate rice out of the same kettle' is our popular saying about the intimacy well-nigh approaching the bond of blood-relationship; and we believed and still believe in the necessity of some other bonds of union for those who are to fight and suffer for one and the same cause than the breaking of bread and drinking of wine by the hand of an officiating minister. Could such a band be divided into 'two churches' even though ministers of two different denominations wrote the sign of the Cross upon our foreheads? Yes, we are one, as the chicken we boiled in our kettle was one, and a large potato which Jonathan shared with Hugh after it came out of the stove was one."¹³

"October 16, Sunday.—Mr. K. preaches in morning. We meet for the first time in our new church in the South Street (Sapporo).

"...During our absence in the metropolis (after graduation), O. the 'Missionary Monk' was industrious in finding a house of worship for us. The place he hit upon was *one half* of one building, and was procured at the cost of two hundred and seventy dollars... The basement floor was all fitted up for the church. Hugh ordered for us six strong benches, and they were reserved for the male part of the attendants. Ladies sat upon straw mats, right in front of the pulpit which consisted of an elevated platform and a table of the simplest construction. But it was a decided improvement upon the flour-barrel pulpit in our 'incipient church.'... The house was crowded to its utmost capacity when fifty were present, and in winter time when a stove occupied a large space in front of the pulpit... every nook of the house was filled by a human species of some kind, sitting or reclining

12. *ibid.* p. 30

13. *ibid.* p. 44 It may be noted that Kanzo Uchimura here is asking not for less in the way of material sacrament than the average church offered, but more. In this connection, compare another passage which he wrote in his diary in America:

"This 'death to sin' can be accomplished, not by looking into my sinful heart, but by looking up to Jesus crucified. I can be more than conqueror through Him that loved me. The thought was extremely refreshing, and all the burdens of the day were entirely forgotten. Gratitude filled my heart, and I wished to commemorate the day by partaking the Lord's Supper. So I pressed a little juice out of a cluster of wild grapes and put it in a little porcelain dish. Also I cut a small piece of biscuit. I placed these upon a cleanly washed handkerchief, and I sat in front of them. After a thanksgiving and a prayer, I took the Lord's body and blood with very thankful heart." (*ibid.* pp. 143—4)

as it seemed most comfortable to him. We had an organ too by this time. . . . As the ceiling was not more than ten feet above the floor, the bellow of the organ swelled by the chorus of fifty or more untutored voices shook the building with discordant vibrations of the most dreadful kind. . . . And woe was he who boarded in the upper-story! The Sunday being the best day in the week, the brethren resorted to the house of worship from very early in the morning; and not till the evening service was over at 10 p. m., and they all retired to their nests, was the house free from human voices of some kind. For the first time in our life we had a house of our own, and we used it as no house was ever used. The eldest member of the church who had recently joined us, called it an 'inn,' where we might drop in at any time in our life-journey to recuperate ourselves. . . . It was a reading-room, a class-room, a committee-room, a refreshment-room, and a club-room at the same time. Laughters that almost burst our diaphragms, sobs of penitence that touched our innermost hearts, arguments that wearied the biggest and soundest of our heads, and talks about markets and money-making schemes, were all heard in this most convenient of houses. Such was our church, and we have never seen the like of it in the whole world. . . .

"The church required every one of its members to do something for it. No one of them was to be idle, and if he could not do anything else, let him saw wood for our stove. Everybody was responsible for its growth and prosperity, and in this respect O. and "Missionary Monk" was no more responsible than our little "Miss Pine," the tiniest member of our church. Of course, not every one of us felt like preaching. So O. the "Missionary Monk," W. the "Crocodile," John the "Episcopalian," and Jonathan occupied the pulpit in turn, and Mr. K. our Presbyterian friend helped us considerably in this line. Hugh was our faithful treasure. . . . There was a special visiting committee, where our good Edwin appeared most conspicuously. The younger of our members formed a colporteur party, selling Bibles and tracts among the neighboring towns and villages. Many of us stayed mostly outside of the town, in exploring new lands, in surveying, in railroad construction, etc.; but they were all busy in Christian works as we at home. We will see further on how the whole machinery worked for the great aim we had in view."¹⁴

14. *ibid.* pp. 59—63

The Book Shelf

Compiled by *HUGO MUNSTERBERG*

Le Roy Edwin Froom, LL.D. *The Prophetic Faith of Our Fathers, Four Volumes, Review and Herald Publishing Company, \$8.50 a volume, \$29.75 for the set.*

LeRoy Edwin Froom, LL.D. is special instructor in the Historical Development of Prophetic Interpretation at the Seventh-day Adventist Theological Seminary of Washington, D.C.; former secretary of the Ministerial Association of the General Conference of Seventh-day Adventists; for several years editor of *The Ministry*, official organ of the association; world traveler, and author of various religious works.

The four volumes comprising this extensive work, which covers the Christian Era, are the result of twenty years of intensive research in the libraries, museums, and private collections of Europe and North and South America. The result of this persistent quest has been the assembling of thousands of documents, now part of the unique Advent Source Collection. This, in turn, forms the documentary basis for these volumes, which are here presented to the Christian church at large as a contribution to the sound and scientific study of the development of prophetic interpretation. The treatment is objective and inductive throughout, with an attempt at frank and honest appraisal of the astonishing evidence adduced.

The Impressive Set

Reveals the Origin of Each Major Interpretation, Uncovers the Chain of Evidence Link by Link; Introduces the Men Who Spearheaded Each Advance; Presents the Evidence of Manuscripts, Writings, Coins; Shows All Major Fulfillments Recognized Contemporarily; Reduces Varied Prophetic Interpretations to a System; Visualizes the Story Through Graphic Illustrations; Documents Each Statement in the Recital; and Establishes the Abiding Principles of Exposition.

Volume I begins with the earliest recorded Jewish exposition, on the basic prophecies of Daniel. Then follows the unfolding witness of a surprising array of Early Christian expositors. The progressive and expanding development of prophetic interpretation on the Apocalypse as well, now assuming a vital place in the life of the developing churches, is brought before the reader in panoramic survey, and the scope and purpose of prophecy outlined. This widespread interpretative activity of the Early church is the first of three major periods marked by the dominance of prophecy. Then the attacks of dying paganism, and tragic defection introduced by the great Latin apostasy between the fourth and sixth

centuries, result in a virtual blackout of sound interpretation extending over several centuries. Finally the great revival and restoration of the lost early truths begins during the period of the Renaissance. The Light of prophecy begins to shine again, and the minds of men are prepared for the full floodlight of restoration in Reformation times.

In Volume II, from the Renaissance to the French Revolution, prophetic interpretation becomes dominant for the second time, gaining momentum rapidly and widely. Parallel Jewish and Catholic expositors are noted. Then prophecy's determining influence on the Reformation is disclosed, shaping the course of the movement in Germany, Switzerland, the Low Countries, Britain, and Scandinavia. Great names, great epochs, great movements, are surveyed. Discoverers, kings, and scientists, as well as clerics and educators, give themselves to its study and become its spokesmen. Marked advances in exposition result. Then the reaction of the Counter-Reformation appears, directed against the heart of Protestant application of prophecy concerning the Papacy. Widespread persecution of Protestants for their prophetic faith follows. The introduction of a new millennial theory leads to the second break-down of historic premillennialism. The climax comes in the swift events of the French Revolution, widely recognized as a fulfilling prophecy. Many believe mankind to be standing at the threshold of the latter days.

In Volume III the parallel but independent exposition of Colonial American and Early National interpreters confirms the fundamental interpretations of Old World exegetes. The key place held by prophecy in Early American thought is portrayed. College presidents, governors, judges, physicians, and schoolmasters become noted expounders, along with the clergy. Unconcealable signs of the approaching end are widely noted, and the French Revolution recognized as a preliminary fulfillment. In the Old World the breaking forth of the amazing nineteenth-century Advent Awakening is portrayed, with new focal points of interest and emphasis developing into a swelling chorus. A thousand Old World voices in various lands unite in proclaiming with new focal points of interest and emphasis developing into a swelling chorus. A thousand Old World voices in various lands unite in proclaiming the time of the Second Advent to be drawing near. Periodicals, societies, and conferences on prophecy, all point to the imminent return of Christ as the goal of prophecy, the hope of ages, and the consummation of all things. The third period of dominant interest in prophecy is under way, destined to reach its climax in America. It is the great transition hour.

In Volume IV the restoration and consummation of prophetic interpretation in the New World among men of all faiths are graphically portrayed and tied in with the Old World Advent Awakening. Signs of the latter days are widely recognized as in process of fulfillment, with new areas of prophetic emphasis believed now due. Consciousness of the great consummation grows in the hearts of men. Conflict centers around the issue of Premillennialism or Postmillennialism. A general sense of expectancy grips hundreds of religious leaders, and the Great Awakening becomes a coordinated movement in America. Conferences solidify, camp meetings popularize, and literature strengthens the mounting expectation. Then comes disappointment, with clarifying light to follow. The contributions

of the centuries are brought together through retention, restoration, and advance. A systematic harmony of the prophecies results, based on time-tested principles, completing the platform of the arrested Reformation. Prophecy's place in the master plan of God is paramount again.

Andrew N. Nelson.

Oliver Statler: Modern Japanese Prints Tuttle Company, Tokyo, 1956 Price \$6.00 in the Far East

One of the most vital and interesting manifestations of contemporary Japanese art is the creative wood-cut or *hanga*, as it is known in Japan, and Westerners especially have for many years shown a great interest in this characteristically Japanese art form. It is therefore highly to be welcomed that one of the most experienced and sensitive of these American collectors of *hanga* has written a book on his subject and the Tuttle Company is to be congratulated for doing such a superb job in its production. The beautifully designed cover, the endpages made of thinly cut wood, the hundred carefully chosen plates, ten of which are in color, would alone be well worth the price of the book; but in addition, the text and especially the technical explanation and the precise and scholarly listing of the actual prints at the end contain a wealth of information which will prove invaluable to anyone who is interested in this field.

Mr. Statler who not only has the largest and finest collection of *hanga* himself, but is also personally acquainted with most of the artists, writes very lucidly and fluently and he not only discusses the works of these artists but gives us glimpses of the private life of these men as well. He starts with Yamamoto, the first pioneer of the modern creative woodcut, and then discusses the main masters of the modern woodcut such as Onchi, Hiratsuka, Maekawa, Saito, Sekino, Shinagawa and Munakata. In addition to these to whom he gives a separate chapter each, he discusses many other woodblock artists in groups, such as the Yoshida family, the Yoyogi group, the Hiratsuka followers etc. In doing so he draws attention to the work of many lesser known artists who, however, also have talent and deserve more attention; he thereby gives a very complete picture of the whole movement.

If any criticism may be suggested for a book which is so excellent in every way, this reviewer is rather surprised to see Kawanishi and Kawakami, who are among the best known and most interesting among the artists discussed, here relegated to the group treatment instead of being given individual chapters. Furthermore, it seems strange that Ono Tadashige is not mentioned at all, for he is certainly a very prominent artist whose work in the eyes of many observers is among the best produced in this medium. Finally there is some doubt, at least in this writer's mind, if the choice of color plates is always the happiest, for Saito's *Shoji* which is here reproduced in a very inadequate black and white cut is certainly far better than the color plate of his work shown and Shinagawa has certainly done far more outstanding and sensitive work than the picture chosen for his color plate. But these minor criticisms notwithstanding, the author, publisher and the print artists should be congratulated upon this excellent publication.

Hugo Munsterberg

From the Religious Press

Compiled by *WILLIAM P. WOODARD*

Religious Freedom and the Ministry of Education

Jinja Shimpō July 21, 1956

Religious groups are opposing a request of the Ministry of Education for report on rituals performed and their methods of indoctrination, on the grounds that this is Government interference in religious activities. They regard the Ministry's move as an indication of growing bureaucratic control of religions, since it goes far beyond the scope of its annual survey of religions.

Chugai Nippo July 25, 1956

The Ministry of Education has forwarded to religious organizations a resolution passed by both houses of the Diet warning them against immoderate activities. The Ministry subsequently requested of these same organizations reports (see above) which call for the same information given when application is made to obtain status under the Religious Juridical Person Law. The Ministry's request is, therefore, superfluous, and thought, moreover to exceed its authority. The Sectarian Shinto Federation has accordingly requested it be retracted, and have resolved not to submit reports, issuing the following manifesto: . . . "We consider such a request to be very much beyond the normal survey conducted by the Ministry, and sent two delegates to call on the Chief of the Religious Affairs Section of the Ministry for consultation, presenting as points for discussion a resolution passed that same day to the effect that we must ask the authorities what their real intention is, and urge them to settle the matter appropriately. As a result of their visit it was agreed that there would be no compulsion and that replies were dependent upon the will of the religious groups. Some federations of religious groups some tend to accede to the Ministry's request; some oppose it outright; some wish to negotiate with the authorities . . . It was decided at an emergency meeting of this Federation that if it alone submitted a report and other organizations refused, it would increase the difficulties. Therefore the meeting voted unanimously 1.) not to reply to the request of the Ministry, but to reconsider this decision in case of some significant change; 2.) to ask all members of the Federation and other religious organizations to follow suite, and any organization that has already filed a report to withdraw the same."

Taxation of Shrines and Temples Opposed

Jinja Shimpo, July 28, 1956

The National Taxation Board has started an extensive taxation drive against religious bodies conducting various activities, including wedding ceremonies, in which fees are involved. More than 20 shrines throughout the country, including the Grand Shrine of Ise, have been informed of the local government's intention to levy taxes, even on a ceremony not accompanied by a reception . . . The thoughtless, extreme action of the local government must be denounced.

Chugai Nippo, July 31, 1956

The Kyoto Municipal Executive Committee invited representatives of shrines and temples in the city which they regard as tourist facilities to a meeting for exchange of views about the taxation proposed to be levied against them. The meeting failed to reach an agreement . . . since the latter claim the sacred shrines and temples are in no way tourist establishments. The administrators of these buildings do not intend to act as the Municipality's faithful tax-collectors.

Attitude of Shrine Association on Revision of Constitution

Jinja Shimpo, July 28, 1956

The opinion at the July 16 meeting of the Association reaffirmed its attitude that it should seek a fundamental solution of the Constitution issue. On the assumption that the present Constitution will be valid for the time being, it is expected that the Association will formulate a new policy for revision of the Shrine system.

Jinja Shimpo, August 11, 1956

The Third National Congress of Shinto Priests, held at the Shrine Association, August 2-3, discussed revision of the Constitution, the problem of handling mythology and national holidays, and how to develop respect for the Imperial Family among school teachers and school children . . . Although the Government's "White Paper on Japan's Economy" indicates that the post-war period is now over, we should respectfully recite the "Imperial Rescript on the War's end" to keep in mind the grim historical fact of Japan's surrender eleven years ago.

Jinja Shimpo, July 28, 1956

Constitutional revision has been blocked because the defenders of the present Constitution won more than a third of the seats in Parliament. However, it must not be ignored that a majority of the people are behind the Conservative Party's desire to revise the Constitution. At this crucial stage, we Japanese would like to say that the Japanese people should endeavor to interpret the Constitution not only in such a way as to fit Japan's national circumstances and history, but from a standpoint unique to the Japanese, and disregard MacArthur's will which produced the present Constitution.

Rise of the *Soka Gakkai*

Jinja Shimpo, July 21, 1956

Leaders of the religious groups are agreed that *Soka Gakkai's* surprising gains in the recent Upper House election may have serious repercussions. The *Soka Gakkai* is a fanatical religious body which claims that the *Nichiren Shō Sect* should become a state religion in 20 years.

Changed Communist Attitude Towards Religion

The Japan Communist Party has changed its attitude towards "new religious groups" in view of the surprising political advance of the *Soka Gakkai*. They point out that the masses are resorting to "new religions" because of hardships resulting from the pressure of monopolistic capitalism. They are approaching the masses with a claim of protecting them from the Conservative oppressors.

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